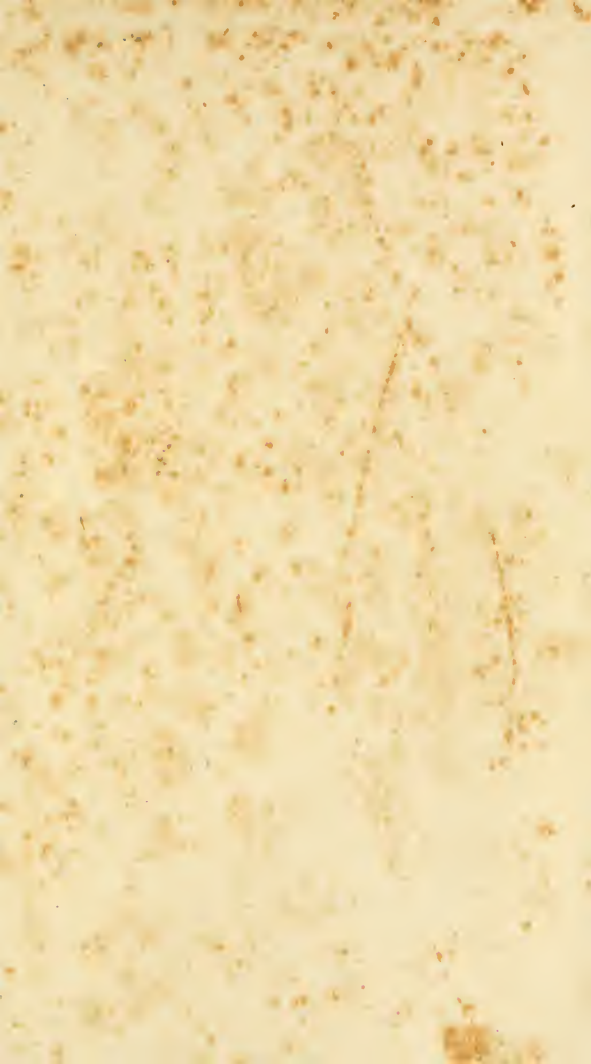


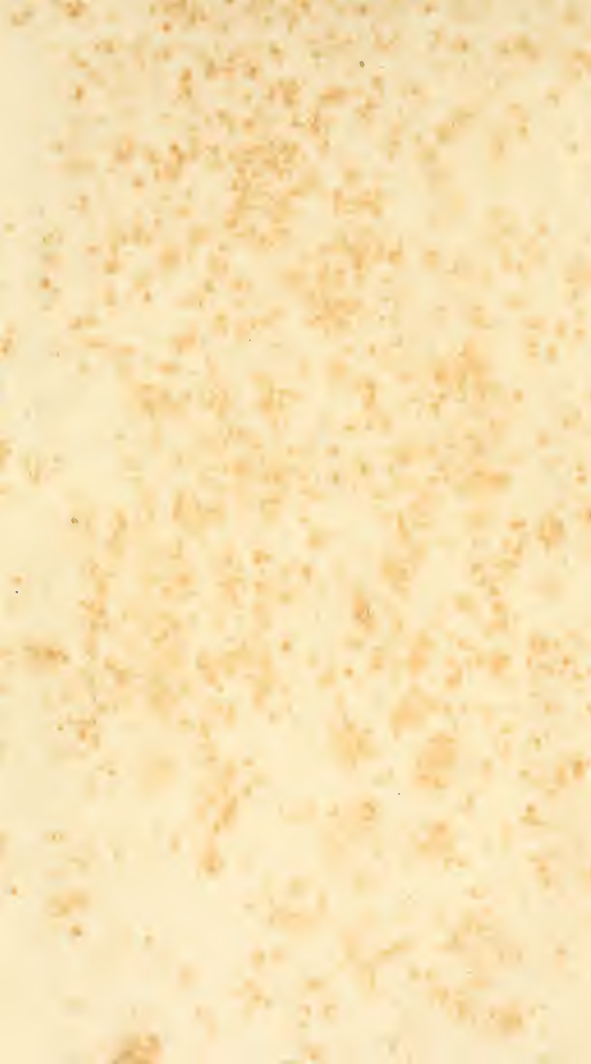


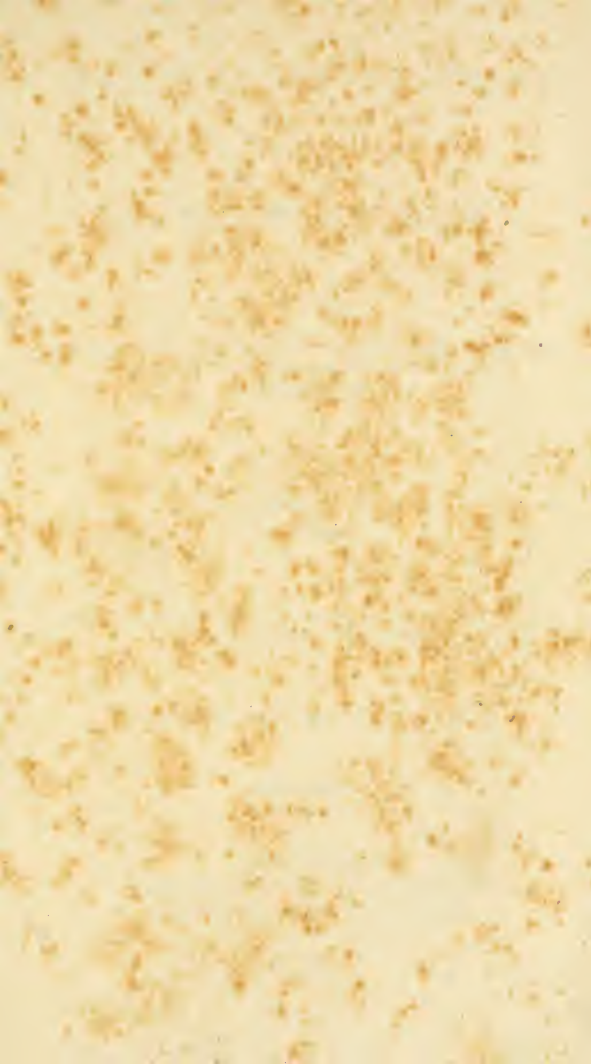
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SCRIPTURAL EXAMINATIONS

ON THE

CHURCH CATECHISM:

DESIGNED

AS A PLAIN MANUAL OF DIVINITY FOR SUNDAY-SCHOOLS
CATECHETICAL AND BIBLE CLASSES, AND
GENERAL USE.

BY JOSHUA DIXON.

REVISED AND ADAPTED TO THE LITURGY OF THE PROTESTANT EPISCOPAL
CHURCH, WITH NOTES AND AN APPENDIX.

BY THE REV. GEORGE A. SMITH, M.A.

FOURTH EDITION.

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P R E F A C E.

THE work now submitted to the American reader has been prepared and published in its present form, with the hope of contributing, by the instrumentality of the CHURCH CATECHISM, to its great object, the inculcation of SCRIPTURAL TRUTH. The instructions of this publication were designed, in the first instance, for the use of *Sunday-schools*, as will be seen from the preface to the English edition. It was, however, as the author truly stated, "equally calculated for *general use*," and suitable for the purpose of a "*Manual of Divinity* for young persons." In a subsequent edition, while the instruction of Sunday-schools was still kept in view, many alterations and additions appear to have been made, in order to adapt the work still more to general use. The measure of approbation and "liberal patronage" which it has received from the English public, may be estimated from the fact, that four editions of it have been published in England, two of them within the last five years.

The American editor, desirous of promoting the proper and intelligent use of the Church Catechism, and sensible, moreover, that a plain summary of Christian doctrine and duty is much needed, both by the young and by many of mature age, has gladly availed himself of the present publication to provide for both these objects. In his opinion it is eminently adapted, both to render the study of the Church Catechism more profitable and interesting, and to inculcate clear and satisfactory views of "the first principles of the oracles of Christ," by means of that excellent summary. No better basis could probably be found for a series of instructions in the principles of Christianity.

The manner in which the present work is to be used will vary with the age and attainments of the reader. In classes of very young persons the matter in the large type may be studied, with so much of the Scripture reference as circumstances may

render expedient. To those of more advanced age, whether individual readers or classes, the whole of these references should be diligently studied and compared with the language of the Catechism. In order to furnish further aid to such study, and to invite to it all who desire to be intelligently instructed in the great truths of Christianity, the American editor has added a series of notes for the further elucidation of points especially important, or requiring explanation.* In order to render these as valuable as possible, and to embrace as much solid instruction as could be furnished in a limited space, they have been generally selected or compiled from standard authors. With the exception of such as are very brief, they are placed at the end of the sections, so as not to interfere with the use of simpler matter, in Catechetical classes and Sunday-schools.

Besides the notes, there have been in the American edition, occasional, though not frequent nor extensive, additions to the body of the work. The necessary changes of phraseology have been made wherever the American Prayer-book differs from the English, together with occasional alterations or omissions where in the judgment of the editor it was desirable.

The selections, (judiciously and appropriately made,) from Scripture, which occupy so large a portion of this work, constitute a peculiar and most valuable feature in its character. The object of every exposition of the Church Catechism is to explain and set forth more fully the truths which it embodies, but it happens with many that the explanation itself needs some subsidiary means to make it pass beyond the *memory*, into the *understanding* and the *affections*. The difficulty in the use of such works and the remedy for it are stated by Bishop Law,† in a brief treatise on “the nature and necessity of catechising,” as follows:—“Whatever form of words is used in this case, when it once becomes a *form*, and is got by heart, it comes al-

* The only note to the English edition is that from Wheatly on the collects. (Section on the Liturgy.)

† Edmund Law, Bishop of Carlisle.

most to the same thing : and our own, as was said, may serve as well as any, if persons be but duly versed and *exercised* therein. *Here is the point* ; and all that is wanting, is only first to understand the words and their construction so, as to lay a sure groundwork, to get the main substance or prime doctrine of religion inculcated into our Catechumen ; and, when this is done effectually, he may be carried on at leisure to what lengths we please ; or otherwise directed to more accurate discourses on each head, till he is able to form a competent judgment for himself, and can edify by his own perusal of them."

There can be no better mode of providing for such progressive exercise in the Church Catechism, than by a comparison of its language with the authority to which it appeals. And this exercise may be continued to any extent and for any length of time, by drawing more and more from the inexhaustible fountain of Divine truth. The passages of Scripture quoted, may be more fully studied by a reference to the parts from which they are taken,* they may be compared together, and such results deduced from this exercise, as the reader may arrive at by prayerful and diligent study. Something of this kind is indispensable to the full benefit and adequate influence to be derived from the use of the Catechism. "By *catechising*," says the author, whose remarks have been previously quoted, "I mean not the procuring our own Catechism, or any other short explanation of Christianity, to be said a few times over by rote, nor the delivering any stated discourse thereon, (though these may be of great use in their turns,) but the free, frequent, and familiar exercising of young persons in it, till they thoroughly understand and can express the meaning of each word and phrase, according to their respective capacities, experience, and degree of improvement ; thus leading them on gradually from sounds to

* Such reference will occasionally be necessary to all readers, since the author sometimes *refers* to passages of Scripture which he does not *quote*. Sometimes, where the passage is long, the parts to which reference is made are quoted, those intermediate being indicated by a dash (—). Generally, however, the quotation is fully made.

sense ; forming their thoughts and fixing their attention to the reason and relation of things ; aiding and inuring them to reflect a little on such points as are within their reach, and enabling them at length to give a clear account of all parts of the Christian dispensation, and become fully acquainted with their duty both to God and man. This is the office of *catechising* : which, though it may appear a low, contemptible one, yet is assuredly an arduous task ; and which perhaps requires the greatest pains and skill of any part in the whole ministerial function.”

The great contrast between the practice of ancient and modern times with respect to catechising, is attributed by Bishop Law, in a great measure, to the neglect of what he considers *the proper mode* of performing this duty. After referring to the Catechetical schools established in the times of primitive Christianity, and the exercises of several eminent masters in them, still extant, he adds,—

“At present this is a work which many, either discouraged by disuse and the despicable notions which are apt to be entertained of it, or deterred by its difficulty, are extremely shy of undertaking. Some have not the desire, some not the resolution, to set about it : and most content themselves with causing the Church Catechism, or a comment upon it, to be repeated in the time of *Lent* ; and, if they continue to hear the children say it over till they repeat each word in order, think that they have amply done their parts in this respect. But, formerly, the Church of God, both among *Jews* and *Christians*, understood his precepts, and their duty, on the point before us in a different manner : and whether our own Church by requiring* ‘every parson, vicar, or curate, to teach, instruct, and examine the youth and ignorant persons of his parish, in some part of the Catechism, for half an hour or more, every Sunday and holyday ; and all fathers, masters, &c. to cause their children, servants, and apprentices to come at the time appointed, obediently to hear and be ordered by the minister,’ and this with so high a penalty,

* The rubric, as in the American Prayer-book, also requires that the catechising should be “openly in the Church.”

on each for their neglect, as excommunication once was deemed ; whether, I say, she means only their being made to repeat some portion of this Catechism by rote, deserves consideration. Sure I am, catechising in its original, true sense, implies something more than the bare running over an old form, though that consists of proper questions and answers, and contains whatsoever is needful either to belief or practice ; and though our own be generally plain, clear, comprehensive, and in many respects as good as most ; yet is there still room for several intermediate questions and elucidations, before every point of doctrine be rightly understood, and well digested."

There is another aspect in which the continued and prolonged study of the Church Catechism, upon some such plan as has been recommended, appears of great importance. Bishop Hall, in assigning to preaching and catechetical instruction, (or "preaching" that is "catechistical,") their respective merits, says of the latter:—"This lays the grounds, the other raiseth the walls and the roof. This informs the judgment, that stirs up the affections. What good use is there of those affections that run before the judgment ? or of those walls that want a foundation ?" Now if the instructions of the Catechism be the foundation of our Christian knowledge, (and they may with great propriety be so called, both from the period of life at which they are generally acquired, and from the importance of the truths which they inculcate,) is it proper to forsake that foundation when the time comes to rear our superstructure ? Is it not important to cherish and train up to full maturity the fruits of that good seed often sown in the heart by the Holy Spirit during the instructions of childhood and youth ? Certainly, if early impressions be often the best and most lasting, if early instruction be the most influential and important, as it is generally and justly admitted to be, upon these impressions and that instruction the lessons of advancing years should be grafted. There should be one uniform, progressive, and uninterrupted system of advancement in the knowledge of Christ, from childhood to old

age, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

It is also important to remember, although it is scarcely necessary to advert to the fact, that to be "*sufficiently instructed*" in the Catechism is required by the Church as a pre-requisite for confirmation. This appears a small matter to many, but when we remember that the Catechism contains a summary of Christian faith and practice, and that any instruction in it which is merely received into the *memory*, which does not influence the heart and the life, is *insufficient* for any good purpose whatever, surely it cannot be said that *such* instruction is sufficient for the purposes and requirements of the Church.* To obtain *sufficient instruction* in the doctrines and duties set forth in the Catechism, it must not be put aside with the things of childhood, but retained as a guide in youth and a companion in mature age. He who can meditate at any period of life upon this unadorned and undisguised exhibition of scriptural truth, without feeling the insufficiency of his apprehensions and the unworthiness of his affections towards Divine things, must be either far better, or much worse, than most of those "who profess and call themselves Christians."

Should the work now presented to the American public tend to promote the important ends for which the Church Catechism was designed, or the more proper and profitable use of the means which it provides for their attainment, the editor will be amply rewarded for the labour which he has devoted to its revision.

Philadelphia, March 21, 1836.

* What Bishop Law admirably remarks with respect to Confirmation, is equally applicable to the Catechism as a test of preparation for it:—

"That any thing of a religious kind should become matter of form, is ever of bad consequence. When any appointment, how wise and excellent soever at first, dwindles into an empty piece of pageantry, it turns to no small detriment; it introduces an habitual neglect of, and disregard for, sacred things, infects the minds of men with indolence, teaches them to look on all other things in the same light, and pass them over in the like formal, lifeless way."

THE AUTHOR'S PREFACE

TO THE FIRST EDITION.

THE substance of the following little volume was originally compiled for the use of an extensive Sunday-school.* Each section formed the subject of a monthly examination of the scholars, who were previously furnished by their teachers with the Scripture proofs it contained, and expected to quote them in answer to questions put to them by the superintendent. The plan has been pursued for three years, and has been found to promote their progress in religious knowledge more effectually than any method which had been previously adopted; as well as to have the happy effect of increasing their attachment to the school, by rendering their pursuits not only profitable but pleasing. The teachers have also participated in its advantages, and found the part which devolved upon them to conduce much to their mental improvement.

With such encouragement from experience, the work is now submitted to the public, in the hope that similar benefits may result to other schools from adopting the same mode of instruction. It is equally calculated for general use, and will answer the purpose of a Manual of Divinity for young persons.

It will be by no means necessary that the whole of the Scripture references in each examination should be committed to memory. But as the passage which appears most striking to one person may not seem equally so to another, a sufficient variety of texts has been inserted, to give every teacher an opportunity of making choice of such as he considers most appropriate.

* At Leeds.

The references to the Prayer-book will, it is hoped, be particularly acceptable, being well calculated to familiarize the minds of youth with the doctrines and spirit of the church in which they are educated, and to point out their accordance with Scripture: as well as to furnish them with proper expressions for their private devotions.

In one respect the present work will be observed to differ materially from most other publications of the kind. Though the questions are such as may properly be proposed to children, the answers are not always those which they might be expected to return. This is occasioned by its being designed not merely to exercise the memories of young persons, but to supply their instructors with the means of examining them as to the extent of their knowledge. It is recommended to those teachers who put the book into the hands of their scholars, to mark the portions to be committed to memory, which will of course vary with the age and proficiency of the pupil.*

The work has little claim to originality; but it possesses perhaps a better recommendation, in containing the substance of a number of valuable works on the various subjects it embraces; besides nearly 4000 Scripture references, to illustrate and enforce the doctrines it teaches, and the duties on which it insists.

Leeds, 31st July, 1819.

*The following is from the preface to the second edition. The substance of the remaining part, relating to alterations, additions, &c., has been noticed in the preceding preface.

“It may not be deemed here impertinent to remark, that as an interesting and familiar mode of instruction on the Sunday evening, this has been found peculiarly adapted to keep awake the attention of that part of a family, who, from their active employments through the week, are frequently too apt to become drowsy, during the reading of a sermon or an essay. Besides which, the opportunity afforded for enlargement on any particular text or circumstance of sacred history, will be many times found to admit the placing of Scripture truth and doctrine in its most forcible points of view.”

SCRIPTURAL EXAMINATIONS

ON THE

CHURCH CATECHISM.

CHAPTER I.

ON OUR STATE BY NATURE.

WHAT is a Catechism ?

A Form of Instruction, by way of question and answer. Catechisms were drawn up by the early Christians for the purpose of teaching young persons and others, the first principles of Christianity. The Church Catechism was compiled by the venerable Reformers of the Church of England, with the same design, and ought “*to be learned by every person before he be brought to be confirmed by the Bishop.*”

“*What is your Name ?*” *N. or M.*

Why are you asked this name ?

To remind me of the engagements which were entered into on my behalf, when this name was given me; and which, from being given in Baptism, is called my *Christian* name.

“*Who gave you this Name ?*”

“My Sponsors in Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.”

What occasion was there for your being made a member of Christ ?

Because, I was “*by nature born in sin ;*” so that I am naturally under the power of a corrupt nature, as a child of fallen Adam.

What was the state of Adam before the fall?

He was created in the image of God.

God created man in his own image. Gen. i. 27.

In the likeness of God made he him. Gen. v. 1.

For in the image of God made he man. Gen. ix. 6.

Forasmuch as he is the image and glory of God. 1 Cor. xi. 7.

Men, which are made after the similitude of God. James iii. 9.

Wherein did this likeness consist?

1. In his having a living soul. Gen. ii. 7.

This is the reason of the law against murder, in Gen. ix. 6.

2. In his being holy.

God hath made man upright. Eccles. vii. 29.

3. In his being happy, which is the consequence of holiness.

His will, understanding, and affections were pure; and his faculties were exercised on proper objects.

4. In his power over the rest of the creation.

Subdue it (the earth) and have dominion over it. Gen. i. 28, 29.

God brought them, to see what he would call them. Gen. ii. 19.

Thou madest him to have dominion over the works of thy hands, and hast put all things under his feet. Ps. viii. 6—8.

What change passed on Adam by the fall?

He lost his likeness to God, his holiness, his happiness, and, in a great measure, his dominion over the creatures.

How did our first parents bring this misery on themselves?

By disobeying the command of God.

But of the tree of knowledge, &c. thou shalt not eat. Gen. ii. 17

When the woman saw the tree, that it was pleasant to the eyes, and to be desired to make one wise, she took, and did eat, and gave to her husband, and he did eat. Gen. iii. 6.

Adam's will was left free to choose either good or evil.

What did this sin include?

1. Unbelief. Gen. iii. 1—6. They believed the devil.

2. Pride. Not content to be taught the knowledge of good and evil by their Maker; they wished to be as gods, and to know good and evil for themselves. Gen. iii. 5.

3. Ingratitude. Gen. ii. 16. All the garden was allowed but one tree.

4. Cruelty to himself and his posterity; since the happiness of the whole human race depended upon him.

What were the consequences to Adam?

Cursed is the ground for thy sake. Gen. iii. 17, 18.

In the sweat of thy face shalt thou eat bread. Gen. iii. 19.

Death—To dust thou shalt return. Gen. iii. 19.

The Lord God sent him forth from the garden of Eden. Gen. iii. 23.

Are we involved in the fall?

Yes. Adam was the covenant head of the human race. Had he retained his original state, we should have been partakers of his holiness and happiness; and as he corrupted our nature, we are born in sin, and exposed to the misery which sin has occasioned.

Every plant and animal possesses the properties of that from which it is derived. Sift wheat ever so clean, still there will be chaff in the new grain.

God called *their* name Adam. Gen. v. 2.

Adam begat a son in his own likeness. Gen. v. 3.

Who can bring a clean thing out of an unclean? Job xiv. 4.

What is man, that he should be clean? &c. Job xv. 14.

How can he be clean that is born of a woman? Job xxv. 4.

That which is born of the flesh is flesh. John iii. 6.

By one man sin entered into the world. Rom. v. 12.

Death reigned from Adam to Moses. Rom. v. 14.

By the offence of one, judgment came upon all. Rom. v. 18.

By one man's disobedience many were made sinners. Rom. v. 19.

By one man came death. 1 Cor. xv. 21.

In Adam all die. 1 Cor. xv. 22.

The Scriptures always describe man as a sinner; and all the types and ceremonies under the law of Moses refer to him as such.

God saw that the wickedness of man was great. Gen. vi. 5.

The earth was corrupt, and filled with violence. Gen. vi. 11.

All flesh had corrupted his way. Gen. vi. 12.

The Lord looked down from heaven, to see if there was any that did seek God—There is none that doeth good. Ps. xiv. 2, 3; liii. 2, 3.

Behold I was shapen in iniquity. Ps. li. 5.

The wicked are estranged from the womb; they go astray as soon as they be born; speaking lies. Ps. lviii. 3.

All we like sheep have gone astray. Isa. liii. 6.

The heart is deceitful above all things, &c. Jer. xvii. 9.

Except a man be born again, he cannot see the kingdom of God. John iii. 3.

There is none righteous, no not one. Rom. iii. 10, 18.

All have sinned, and come short of the glory of God. Rom. iii. 23.

In me, that is in my flesh, dwelleth no good thing. Rom. vii. 18.

The carnal mind is enmity against God. Rom. viii. 7.

The Scripture hath concluded all under sin. Gal. iii. 22.

Who were dead in trespasses and sins. Eph. ii. 1.

Having the understanding darkened. Eph. iv. 18.

You, being dead in your sins, hath he quickened. Col. ii. 13.
To them that are defiled and unbelieving—even their mind and conscience is defiled. Titus i. 15.

The infection of sin is not only universal but deep. The hearts of all men are fashioned alike, and contain within them the seeds of the most revolting wickedness. However much we may be shocked with the crimes which we see others commit, we should assuredly be guilty of equal enormities, if we were not prevented by the restraint which God puts on us. When Hazael, the prime minister of Benhadad, king of Syria, was told by the prophet Elisha of the dreadful cruelties which he was on the point of perpetrating, he exclaimed with horror, "But what, is thy servant a dog that he should do this great thing?" 2 Kings viii. 13. He nevertheless did all the evil which was thus foretold. We are not our own keepers. We should beware of resolving in our own strength, "I will not do this or that;" lest God punish our pride by suffering us to fall into the sins we dread. Our prayer on such occasions should be, "Lord! deliver us from evil."

What are the consequences of being born in sin?

We are the children of wrath, and are therefore by nature exposed to misery here and hereafter.

In this life, we have to endure sorrow, sickness, and labour, and have the wrath of God abiding on us. John iii. 36.

In sorrow shalt thou eat of it. Gen. iii. 17.

In the sweat of thy face shalt thou eat bread. Gen. iii. 19.

I will appoint over you consumption, &c. Lev. xxvi. 16.

Then the Lord will make thy plagues wonderful, great plagues, and sore sickness:—also every sickness, and every plague. Deut. xxviii. 59. 61.

Hereafter, we are in danger of eternal torments.

The wicked shall be turned into hell. Ps. ix. 17.

The soul that sinneth it shall die. Ezek. xviii. 4. 20.

There shall be weeping and gnashing of teeth. Matt. viii. 12; xxii. 13; xxiv. 51; xxv. 30. Luke xiii. 28.

Their worm dieth not, and their fire is not quenched. Mark ix. 44. 48. Isa. lxvi. 24.

He that believeth not, the wrath of God abideth on him. John iii. 18. 36.

The wrath of God is revealed—against all ungodliness and unrighteousness of men. Rom. i. 18.

Treasurest up unto thyself wrath, against the day of wrath, &c. Rom. ii. 5.

- Who will render to every man according to his deeds. Rom ii. 6.
- Tribulation and anguish upon every soul that doeth evil. Rom. ii. 9.
- The law worketh wrath. Rom. iv. 15.
- The wages of sin is death. Rom. vi. 23.
- Endured, with much long-suffering, the vessels of wrath, fitted for destruction. Rom. ix. 22.
- As many as are under the law are under the curse. Gal. iii. 10.
- Were by nature the children of wrath. Eph. ii. 3.
- Because of these (sins) cometh the wrath of God upon the children of disobedience. Eph. v. 6. Col. iii. 6.
- Sin, when it is finished, bringeth forth death. James i. 15.
- And said to the mountains and rocks, Fall on us, &c. Rev. vi. 16.
- Whosoever was not found in the book of life, was cast, &c. Rev. xx. 15.
- [Sinners] and all liars, shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

The punishment of the wicked in hell will never be at an end. When they have endured it for a thousand ages, it will still be the wrath to come. Matt. iii. 7. Luke iii. 7. 1 Thess. i. 10.

You are now taught your wretched state by nature. You are all rebels; rebels on whom sentence is already passed. It is therefore very foolish to speak of degrees of guilt. May God bring the conviction home to your hearts. Your condition however is not hopeless. Mercy is offered. Christ is sent to avert the sentence by his intercession; to open your eyes to your situation; to bring you to repentance, and to reconcile you to your offended God: to set you as pardoned prisoners at liberty, and restore you to the favour you have forfeited. Pray earnestly that you, through faith in him, may be made the children of grace, and thus escape the wrath which hangs over the children of disobedience.

It is difficult to explain how sin entered into the creation, or why God permitted it to deface and destroy the works of his hand, which he had pronounced very good. This, however, is not necessary for us to know. The existence of sin is beyond a doubt, and no considerate person can avoid feeling that it dwells within him.

Collect, *1st Sunday after Trinity*.—Because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed.

CHAPTER II.

ON BAPTISM.

“Who gave you this Name?”

“My Sponsors in Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven.”

What is Baptism?

It is an act of dedication to God, being a covenant admission into the Church of Christ, in which, on God's part, all the privileges of the Gospel are made over to the baptized; and the person baptized takes on him, by a solemn profession and vow, to observe and adhere to the whole Christian religion. It is, therefore, *“a means whereby we receive the grace of Christ, and a pledge to assure us thereof.”*

What is implied in Baptism?

An acknowledgment of our defilement by sin, and of the necessity of our being washed from its pollution. As children are defiled by original sin, being born in the flesh, they are admitted into the outward Church by the ordinance of baptism, wherein they are washed by water, as a type of that inward washing by the Holy Ghost, without which they cannot be members of the true Church.

Need we be baptized more than once?

No. Baptism is the ceremony whereby we obtain admission into the Church of Christ, and need not be repeated.

One Lord, one faith, one baptism. Eph. iv. 5.

Was there any ceremony answerable to it among the Jews?

Yes; the rite of circumcision, when their children were thus admitted into covenant with God, and names were given to them.

Abram's name was changed to Abraham. Gen. xvii. 5.

Isaac's name was given. Gen. xxi. 3, 4.

John the Baptist's name was given. Luke i. 59. 63.

Our Saviour's name was called Jesus. Luke ii. 21.

Baptism is acknowledged by St. Paul to have succeeded

in the place of circumcision, and is now what that institution formerly was.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God. Col. ii. 11, 12.

In what light are Circumcision and Baptism to be considered?

1. As seals of spiritual blessings and outward privileges.

Seals are intended for the confirmation or attestation of the agreement entered into by the parties who use them. In this case Baptism vouches the truth of God for the performance of the promises made in his word.

He received the sign of circumcision, a seal of the righteousness of faith. Rom. iv. 11.

2. As a sign of regeneration.

So many of us as were baptized into Jesus Christ, were baptized into his death. Rom. vi. 3.

As Christ died *for* our sins, so we should die *unto* sin.

As many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27.

Is it right to baptize children?

Yes, certainly; infants were admitted members of the Church, under the law, by circumcision, which was the only rite of admission, either for children or adults. Baptism is the only ordinance in the Christian Church, whereof children can partake; they must therefore be admitted to it, otherwise the dispensation of the gospel must be more limited than that of the law. Children are certainly as capable of receiving the blessings, and fulfilling the duties required of them now, as under the Jewish economy.

The covenant made with Abraham was,

I will be a God to thee and to thy seed. Gen. xvii. 7.

The promise of the Gospel is,

To you and to your children. Acts ii. 39.

Jesus says, speaking of children whom he invited to come to him,

Of such is the kingdom of God, *i. e.* the gospel church. Matt. xviii. 4; xix. 14. Mark x. 14.

The Apostles baptized whole households, which we must suppose included children.

And when she was baptized, and her household, &c. Acts xvi. 15.

And was baptized, he and all his, straightway. Acts xvi. 33.

The child of a believing parent is said by St. Paul to be holy, which could only be, by its being dedicated to God in baptism.

But now are they holy. 1 Cor. vii. 14.

Infant baptism prevailed universally in the early ages of the Church, a circumstance which cannot be accounted for but by admitting its existence in the times of the Apostles with the Divine sanction.

Who ordained Baptism?

Christ himself.

Go ye therefore and teach all nations, baptizing them. Matt. xxviii. 18, 19.

He that believeth, and is baptized, shall be saved. Mark xvi. 15, 16.

Did our Lord himself baptize?

No.

Jesus himself baptized not, but his disciples. John iii. 22. 26; iv. 1, 2.

What is Baptism called in the Catechism?

A sacrament, which formerly meant a military oath to be faithful, but which we understand to be "*An outward and visible sign of an inward and spiritual grace.*" (See the concluding Chapter.)*

Words, precepts, and promises are liable to be forgotten; therefore, in condescension to our weakness, God has vouchsafed to represent the most considerable points of religion in visible ceremonies, that we may the more easily understand the things represented, and keep in our minds a remembrance of the things signified. Thus sacrifices were appointed to Adam, circumcision to Abraham, and various significant ceremonies to the Jews.

What is the outward visible sign or form in Baptism?

"Water; wherein the person is baptized "*In the name of the Father, and of the Son, and of the Holy Ghost.*"

Why are we baptized in the name of the Father, Son, and Holy Ghost?

To show that we believe in, and rest for salvation on

* In order to comprise all that is said on Baptism in a single view, the concluding part of the Catechism is here referred to.

the work of the Holy Trinity, dedicating ourselves to the service of the Father as our Creator, the Son as our Redeemer, and the Holy Ghost as our Sanctifier.

What does water represent to us?

The cleansing of the soul from sin by the blood of Christ, and its renewal by the influence of the Holy Ghost. Water is used to purify us, and it is therefore a very proper emblem of these purifying and refreshing influences of the Gospel.

Then will I sprinkle clean water, and ye shall be clean. Ezek. xxxvi. 25. 37.

But ye are washed, but ye are sanctified. 1 Cor. vi. 11.

“What is the inward and spiritual grace?”

“A death unto sin, and a new birth unto righteousness.”

We were *dead* in trespasses and sins in our natural state; in our regenerate state we should be *alive* unto righteousness. We should retain no love for sin, and whenever we feel it rising within us, we should strive against it, and pray to God to enable us to conquer it.

How shall we that are dead to sin, live any longer therein? Rom. vi. 2.

For he that is dead is freed from sin. Rom. vi. 7.

Likewise reckon ye yourselves to be dead unto sin. Rom. vi. 11.

By whom the world is crucified unto me. Gal. vi. 14.

What do you mean by a new birth unto righteousness?

Receiving a new and divine nature totally opposed to the corrupt nature we derived from Adam. The hearts and affections of those who are thus born again are set upon God, and their constant desire is to please and obey him.

Which were born not of the will of man, but of God. John i. 13.

Except a man be born again, he cannot see the kingdom of God. John iii. 3.

You hath he quickened who were dead in trespasses. Eph. ii. 1.

And be renewed in the spirit of your mind. Eph. iv. 23, 24.

Being born again—by the word of God. 1 Pet. i. 23.

That we being dead to sin, should live unto righteousness. 1 Pet. ii. 24.

Whosoever is born of God doth not commit sin. 1 John iii. 9.

Whatsoever is born of God overcometh the world. 1 John v. 4.

Renew a right spirit within me. Ps. li. 10.

Do all baptized persons partake of this inward grace?

No: children may receive the Holy Ghost, in answer

to the prayers offered for them at their baptism; but the *outward sign* will not profit those who live and die without the *inward grace*.

Circumcise, therefore, the foreskin of your heart. Deut. x. 16.

He that *believeth*, and is baptized, shall be saved. Mark xvi. 16.

Abraham was circumcised after he became a believer; Ishmael was circumcised, who probably never believed; and Isaac was thus initiated into the Church when he was only eight days old, and of course before he believed.

The belief here required is a personal application to Jesus. It is not enough to confess him with our mouth, but our hearts must also be influenced, (Rom. x. 9,) otherwise our faith will be of as little avail as that of Simon Magus.

Then Simon himself believed also, and was baptized. Acts viii. 13.

Peter said to him—Thou hast neither part nor lot in this matter: for thy heart is not right with God. Acts viii. 21.

Can any man forbid water, that these should not be baptized? (viz. Cornelius, and his family.) Acts x. 44. 47.

Circumcision is that of the heart. Rom. ii. 25. 29.

In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Gal. vi. 15.

“*What is required of persons to be baptized?*”

“Repentance, whereby they forsake sin: and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.”

“*Why then are infants baptized, when by reason of their tender age they cannot perform them?*”

“*Because they promise them both, viz. repentance and faith, by their sureties,*” (or sponsors,) who are called upon to see that the children be brought up in a religious manner.* As persons in any agreement are bound by the engagements of their representatives, and receive the benefits of the contract; so in the baptismal covenant, children promise repentance and faith by their sureties, “*which promise, when they come to age, themselves are bound to perform.*”

Article 25.—In such only as worthily receive the same, the sacraments have a wholesome effect or operation.

All baptized persons do not partake of the blessings attending baptism, because they do not all repent and believe. For man having broken his baptismal promise to

* See note at the end of the chapter, page 12.

God, God is freed from the performance of the promises he made at baptism to man.

What does the Catechism say we are made in baptism?

Members of Christ, children of God, and inheritors of the kingdom of heaven.

What is it to be a member of Christ?

It is to be united to him, as the branch is to the vine, and as the members are to the body, Christ being the head. It is to be a member of his church, which is his body.

—The church which is his body. Eph. i. 22, 23.

Now ye are the body of Christ, and members in particular.

1 Cor. xii. 27.

This union is obtained by faith in Christ, and in baptism we make a profession of it, and receive the outward sign of it.

Yield your members as instruments of righteousness. Rom. vi. 13.

What is it to be a child of God?

It is to be adopted into his family, treated as a son, and to be trained up for his kingdom.

If his children keep not my law. Ps. lxxxix. 30, &c.

As many as received him, to them gave he power to become the sons of God. John i. 12.

As many as are led by the Spirit of God, they are the sons of God. Rom. viii. 14.

I—will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 18.

Be ye followers of God, as dear children. Eph. v. 1.

Behold what manner of love—to be called sons of God. 1 John iii. 1.

Every one that loveth is born of God. 1 John iv. 7.

What is it to be an inheritor of the kingdom of heaven?

It is to have a title to the kingdom of heaven, founded on the promises of God, in Christ Jesus, to his children; and, after death, to obtain possession of the inheritance.

Come, ye children of my father, inherit the kingdom prepared for you, &c. Matt. xxv. 34.

I go to prepare a place for you. John xiv. 2, 3.

The unrighteous shall not inherit the kingdom of God. 1 Cor. vi. 9.

If children, then heirs—heirs of God. Rom. viii. 17.

The heir, as long as he is a child, differeth nothing from a servant. Gal. iv. 1.

Who hath begotten us again to an inheritance, &c. 1 Pet. i. 3, 4.

Collect, for the Circumcision of Christ.—Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will.

NOTE.

THE OBLIGATIONS AND DUTIES OF SPONSORS.

It is an error to suppose that the promises of baptism are made by sponsors in their own name or behalf. "The whole engagement," Bishop Griswold remarks, "is made in the name of the child, and nothing more or less is required or intended. The sponsor expresses audibly that engagement which baptism lays upon the infant. . . . They act as agents for another in the performance of a 'charitable work;' and what they engage is not for themselves, but for the child only: . . . they promise to perform nothing . . . not even that they will teach the child religion, or bring him up in the faith and fear of God. But it is highly necessary that this should by some one or more be done; in the nature of the thing it is most proper, and it is generally expected, that they who present the child to baptism should see to the performance of this most essential duty. And accordingly the church as she ought enjoins it upon them, 'it is your parts and duties to see that this infant be taught,' &c. . . . This is no part of their verbal engagement, but in the reason of the thing, as also from the authority of the church and the general understanding of Christians, it justly rests upon them, and would so rest, though no responses were made."—*Bishop Griswold's Pastoral Address to the Members of the P. E. Church in the Eastern Diocese.*"

With respect to the authority of sponsors thus to act in behalf of infants, and the obligation of their acts upon those whom they represent, Archbishop Secker remarks,—

"Certainly, we are not bound to do whatever any other person shall take upon to promise in our name. But if the thing promised be part of an agreement advantageous to us, we are plainly bound in point of interest, and indeed of conscience too, for we ought to consult our own happiness. Even by the laws of men, persons unable to express their consent are yet presumed to consent to what is for their own good; and obligations are understood to lie upon them from such presumed consent for ever: especially if there be a representative acting for them who is empowered so to do. And parents are empowered by nature to act for their children: and by Scripture to do it in this very case; and therefore may employ others to do it under them."—*Lectures on the Catechism, p. 36, of the first American edition*; published at Columbus, Ohio, by J. N. Whiting, to which all the references in this volume, from this author, are made.

CHAPTER III.

ON REPENTANCE.

You say that Repentance and Faith are required of all who are baptized: What is Repentance?

A genuine sorrow for having offended God. That sorrow for having done wrong, which is occasioned merely

by the fear of punishment, is not true repentance. A malefactor, who is about to be executed, may be very sorry that he has forfeited his life by his crimes; and a bad man, on his death-bed, may be very sorry that he is to be sent to everlasting torment: and yet, if an opportunity were afforded them, both would return to their old sins, and their sorrow would last no longer than their danger. Real penitents are very frequent and particular in making confessions of their secret sins to God, and do not content themselves with talking much of their own baseness and unworthiness, and of their good intentions, but really *for-sake sin*, and “bring forth fruits meet for repentance.”

The progress of true repentance is admirably illustrated by the parable of the Prodigal Son. It begins with *reflection*: this leads to *self-examination*: this ends in *conviction*, accompanied with *faith*: these are followed by *contrition* and *sorrow*, which settle into *hatred* and *loathing of sin*. To constitute such a repentance, there must be a desire of mercy and deliverance; an actual application for it in retirement, by groanings which cannot be uttered; a ceasing to do evil, and a learning to do well; an abounding in the work of the Lord, and an active desire to advance his glory.

The word of God informs us (2 Cor. vii. 10) that *godly sorrow* worketh repentance to salvation, not to be repented of; but the *sorrow of the world* worketh death; and we have examples of the effects produced by both kinds, that we may examine ourselves, and know to which class our sorrow, when we have done wrong, belongs.

Examples of what is called “the Sorrow of the World.”

Cain. Gen. iv. 13, 14.	Saul. 1 Sam. xv. 30.
Esau. Gen. xxviii. 34. Heb. xii. 17.	Ahab. 1 Kings xxi. 25. 29.
Pharaoh. Exod. x. 16.	Judas. Matt. xxvii. 3.

Examples of true Repentance.

Job. Job xlii. 6.	Prodigal Son. Luke xv. 12. 18.
Manasseh. 2 Chron. xxxiii. 13.	Zaccheus. Luke xix. 8.
David. Ps. xxxii. 3—5; li.	Peter went out and wept bitterly.
Ephraim. Jer. xxxi. 18.	Luke xxii. 62.
Woman who was a sinner. Luke vii. 37. 46.	Thief on the cross. Luke xxiii. 40—43.

What is the state of mind of a penitent?

Turn thou me, and I shall be turned. Jer. xxxi. 18.

That thou mayest remember, and be confounded. Ezek. xvi. 63.
And ye shall loathe yourselves—for all your evil. Ezek. xx. 43;
xxxvi. 31.

They shall look on me whom they pierced, and mourn. Zech.
xii. 10.

Why is repentance necessary for all men?

1. Because all have sinned.

If I justify myself, mine own mouth shall condemn me. Job
ix. 20.

There is not a just man upon earth, that sinneth not. Eccl.
vii. 20.

We are all as an unclean thing. Isa. lxiv. 6.

All have sinned, and come short of the glory of God. Rom.
iii. 23.

If we say that we have no sin, we deceive ourselves. 1 John i. 8.

2. Because God commands it.

Turn ye at my reproof. Prov. i. 23.

Repent, and turn yourselves from all your transgressions.
Ezek. xiv. 6; xviii. 30.

Repent ye, for the kingdom of heaven is at hand. Matt. iii. 2;
iv. 17.

Repent ye, and believe the gospel. Mark i. 15.

They went out, and preached that men should repent. Mark
vi. 12.

That repentance and remission of sins should be preached.
Luke xxiv. 47.

Repent and be baptized, every one of you. Acts ii. 38.

Repent, therefore, that your sins may be blotted out. Acts iii. 19.

God commandeth all men everywhere to repent. Acts xvii. 30.

Repent, and do works meet for repentance. Acts xxvi. 20.

Remember from whence thou art fallen, and repent. Rev. ii. 5.

Repent, or else I will come unto thee quickly. Rev. ii. 16.

Remember how thou hast received—and repent. Rev. iii. 3.

3. Because conscience tells us so, and all men promise
themselves to repent at some future day.

Felix trembled, and answered, Go thy way for this time; when
I have a convenient season, I will call for thee. Acts xxiv. 25.

4. Because the mind must be prepared for pardon by
repentance, and without there can be no meetness for
heaven.

Except ye repent, ye shall all likewise perish. Luke xiii. 3. 5.

Can a man, of himself, truly repent?

No: repentance is the gift of God, the purchase of
Christ, and the work of the Spirit.

Every good and perfect gift is from above. James i. 17.

I came not to call the righteous but sinners to repentance.
Matt. ix. 13. Mark ii. 17. Luke v. 32.

Him hath God exalted—to give repentance. Acts v. 31.

Then hath God also to the Gentiles granted repentance unto
life. Acts xi. 18.

If God peradventure will *give* them repentance. 2 Tim. ii. 25.
Joy shall be in heaven over one sinner that repenteth. Luke
xv. 7.

The goodness of God leadeth thee to repentance. Rom. ii. 4.
Not willing that any should perish, but that all should come to
repentance. 2 Pet. iii. 9.

What promises are made to penitent sinners?

If thou shalt return unto the Lord—then he will have compassion on thee. Deut. xxx. 2, 3.

If my people shall humble themselves—then will I forgive their sin. 2 Chron. vii. 14.

Whoso confesseth and forsaketh his sins shall find mercy. Prov. xxviii. 13.

Let the wicked forsake his way—and return unto the Lord, and he will have mercy on him—and abundantly pardon him. Isa. lv. 7.

If thou wilt return, O Israel, then thou shalt not remove. Jer. iv. 1.

If he turn from his sin—he shall not die. Ezek. xxxiii. 14, 15.

The returning prodigal was forgiven. Luke xv. 21, 22.

If we confess our sins, he is faithful and just to forgive us our sins. 1 John i. 9.

The method in which God forgives sinners may be illustrated by comparing a man, in his unregenerate state, to a criminal under sentence of death. The prince, whose laws he has broken, and whose justice he has offended, is disposed to act with compassion towards him; but he chooses that the prisoner should throw himself on his mercy, and crave life at his hands, before he will consent to remit the punishment he has incurred.

Again: Sinners are placed in the situation of a company of condemned rebels in a dungeon. A warrant arrives; one is taken away and led out to execution, and his companions behold him no more. They do not *see* what becomes of him, and will not believe the report which is brought them of the pains he suffered. Another and another is taken away in the same manner; still those who remain suppose their companions are only released from misery, and carelessly expect their own turn. All this time, messengers from the king are employed in persuading them to submission, exhorting them to ask forgiveness and accept mercy. A few are prevailed on to comply with these terms, and are dismissed: but the rest, seeing no difference between those removed by warrant and those set at liberty by pardon, persist in their obstinacy, and treat the persuasions of their friendly advisers with neglect and contempt.

What is the chief means by which repentance is produced?

A view of a crucified Saviour. The penitent, looking at the cross of Christ, sees himself a sinner, and mourns over those sins which crucified the Lord of life.

Unless we feel something of this, we are not real Christians. The only entrance to the way which leads to eternal life, is by this godly sorrow and heartfelt repentance. The passage is very difficult, and we must *strive* to enter in at the strait gate.

Notwithstanding the necessity and benefit of repentance, we must remember that it does not atone for sin.

How are we to obtain repentance?

By prayer.

Prayers for repentance, in the Liturgy.

Collect, *Ash-Wednesday*.—Create and make in us new and contrite hearts.

Absolution.—Let us beseech him to grant us true repentance.

Litany.—That it may please thee to give us true repentance.

How necessary is it for those who have not already repented, to set about the important work immediately! Do not trifle with God. Difficulties will increase with age.

CHAPTER IV.

ON FAITH.

*WHAT is Faith?**

St. Paul briefly defines it to be

The substance of things hoped for, the evidence of things not seen. Heb. xi. 1.

Christ is the object of a Christian's faith, and the hope set before us; faith is not a state of the understanding merely, but of the heart. To believe testimony, and rely on the promises of men, is natural; but spiritual things are so far beyond our apprehension, so humbling, and so opposite to worldly pursuits, that we cannot believe the things which concern our eternal salvation, so as to love them, and act upon them, (and none is true faith, but that

* See note at the end of the chapter, page 20.

which worketh by love,) until the heart be changed by grace.

Faith is founded on knowledge—a knowledge of God, and of our own ruined condition, as revealed to us in the Scriptures. It includes a determination not to continue in this state. “O wretched man that I am! who shall deliver me from the body of this death?” It produces a conviction that if help comes, it must come from God, and leads us to breathe such petitions as these: “Turn thou me!”—“Undertake for me!”—“Wilt thou not revive us?” It brings us to the Redeemer, unites us to him, and enables us to walk in that liberty wherewith he hath made us free.

Thus if Christ be called

A Refuge, (Isa. xxv. 4,) Faith leads us to flee to him for shelter from the wrath of God.

A Fountain, (Zech. xiii. 1,) Faith induces us to come to have our guilt washed away.

The Bread of Life, (John vi. 35,) Faith draws us to him as our spiritual food and sustenance.

Living Water, (John vii. 37,) Faith brings us to him to have our thirst quenched.

A Shepherd, (Isa. xl. 11,) Faith causes us to follow him, and seek his protection and guidance.

A Physician, (Matt. ix. 12,) Faith leads us not only to believe in his power, but to go to him to be healed.

A High Priest, (Heb. iv. 14,) *an Advocate*, (1 John ii. 1,) Faith depends only on his atonement and intercession for pardon and acceptance.

A Prophet, (Luke xxiv. 19,) Faith leads us to ask him to teach us his will, with an intention, by his help, to do it.

A King, (Matt. xxi. 5,) Faith leads us to submit in all things to his authority.

Such a faith has great power.

All things are possible to him that believeth. Mark ix. 23.

All men have not *this* Faith, (2 Thess. iii. 2,) which is very different from a mere historical belief of the facts, and a general and cold assent to the doctrines, contained in the Bible. Such a Faith even bad men may have; nay, the devils themselves believe thus far, as firmly as the holiest saints. James ii. 19.

Eminent Examples of Faith.

Abraham offering Isaac his son. Gen. xxii. 10—16.

David said to Goliath, The battle is the Lord's, and he will give you into our hands. 1 Sam. xvii. 45. 47.

Though he slay me, yet will I trust in him. Job xiii. 15.

Shadrach, Meshach, and Abednego. Dan. iii. 18.

Jonah's prayer when in the fish's belly. Jon. ii. 4.
 Although the fig-tree shall not blossom—yet will I rejoice in the Lord. Hab. iii. 17, 18.
 Speak the word, and my servant shall be healed. Matt. viii. 8.
 The friends of the man sick of the palsy. Matt. ix. 2.
 The woman with the issue of blood. Matt. ix. 22.
 The Canaanitish woman. Matt. xv. 28.
 Blind Bartimeus. Mark x. 52.
 The woman who was a sinner. Luke vii. 50.
 Stephen was "full of faith." Acts vi. 5.
 Paul said, I believe God, that it shall be even as it was told me. Acts xxvii. 25.
 Heb. xi. mentions Abèl, Enoch, Noah, Isaac, Jacob, Joseph, Moses, and others, as patterns of faith.

Why is faith necessary for all men?

1. Because it is by faith alone that we can be justified. By the deeds of the law there shall no flesh be justified in his sight. Rom. iii. 20.
 Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. iii. 28.
 To him that worketh not, [that is as a ground of justification,] but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. iv. 5.—See also v. 1. Gal. ii. 16; iii. 8. 11. 21—24; v. 4, 5, &c. &c. See also note on justification by faith, page 21.
2. Because, without it, it is impossible to please God, to profit by his word, to resist the assaults of Satan, or to have Christ formed in the heart, the hope of glory.
 The shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. Eph. vi. 16.
 The word did not profit, not being mixed with faith. Heb. iv. 2.
 Without faith it is impossible to please God. Heb. xi. 6.
3. Because all men are commanded to believe.
 Believe in the Lord your God. 2 Chron. xx. 20.
 Look unto me, and be ye saved. Isa. xlv. 22.
 This is my beloved son; hear ye him. Matt. xvii. 5. Mark ix. 7.
 Have faith in God. Mark xi. 22.
 This is the work of God, that ye believe in him. John vi. 29.
 Him shall ye hear in all things. Acts iii. 22, 23; vii. 37.
 Believe in the Lord Jesus Christ. Acts xvi. 31.
 This is his commandment, that we should believe on the name of his Son Jesus Christ. 1 John iii. 23.

Are all men invited to believe?

Yes.

John came—that all men through him might believe. John i. 7.

What is the consequence of unbelief?

He that believeth not shall be damned—is condemned already. Mark xvi. 15, 16. John iii. 18.
 Take heed, lest there be in any of you an evil heart of unbelief. Heb. iii. 12.

The unbelieving shall have their part in the lake that burneth with fire and brimstone. Rev. xxi. 8.

How are you to obtain this faith?

By asking for it, and diligently seeking it in the use of ordinances, remembering that faith is the gift of God, in the use of means.

Faith cometh by hearing. Rom. x. 17.

To another, faith, by the same Spirit. 1 Cor. xii. 9.

The fruit of the Spirit is faith. Gal. v. 22.

By grace ye are saved, through faith—the gift of God. Eph. ii. 8.

Through the faith of the operation of God. Col. ii. 12.

Jesus, the author and finisher of our faith. Heb. xii. 2.

We are exhorted to follow after faith. 1 Tim. vi. 11. 2 Tim. ii. 22.

The Christian's life is a life of faith, that is, every blessing comes to him, by a believing application to Jesus Christ.

Ye are the children of God by faith in Christ Jesus. Gal. iii. 26.

The just shall live by faith. Hab. ii. 4. Rom. i. 17. Heb. x. 38.

I live by faith of the Son of God. Gal. ii. 20.

We have access (to God) by faith in him (Christ.) Rom. v. 2. Eph. iii. 12.

Christ dwells in the heart by faith. Eph. iii. 17.

By grace ye are saved, through faith. Eph. ii. 8.

Thy faith hath saved thee. Luke vii. 50.

Thou standest by faith. Rom. xi. 20.

By faith ye stand. 2 Cor. i. 24.

We walk by faith. 2 Cor. v. 7.

Fight the good fight of faith. 1 Tim. vi. 12.

What are the signs of true faith?

1. Love to Christ and his people.

Unto you, which believe, he is precious. 1 Pet. ii. 7.

2. Hatred of sin.

Hereby we do know that we know him, if we keep his commandments. 1 John ii. 3.

Examine yourselves whether ye be in the faith. 2 Cor. xiii. 5.

If you have reason to fear that you have not faith, make application for it without further delay. If you find it to be a hidden treasure, dig for it. If you are convinced that it is a pearl of great price, sell all that you have, that you may purchase it. Matt. xiii. 44. 46. If the principle have already gained admission into your breast, though it be yet as a grain of mustard-seed, let it encourage you to persevere. Pray with the disciples, "Lord, increase our faith," (Mark xvii. 5,) and adopt the words and spirit of him who said, "Lord, I believe, help thou my unbelief." Mark ix. 24. Call to mind the promises contained in the Scripture,

(Matt. vii. 7,) "Ask, and it shall be given you." But beware of calling in question the power or the willingness of God to fulfil his promises, by relapsing into unbelief. "He that believeth not, hath made him a liar." Say not, that the object is beyond your reach, or that the means afforded you for obtaining it are insufficient. Men do not believe, because they love darkness, and will not come to the light, that they might have life.

Prayers for Faith, in the Liturgy.

Collect for the 14th Sunday after Trinity.—Give unto us the increase of faith, hope, and charity.

Collect for St. Thomas's Day.—Grant us so perfectly, and without all doubt, to believe in thy Son, Jesus Christ, that our faith, in thy sight, may never be reproved.

Collect for St. Mark's Day.—Give us grace, that being not like children, carried away with every blast of vain doctrine, we may be established in the truth of the Holy Gospel.

Collect in the Litany.—Grant, that in all our troubles we may put our whole trust and confidence in thy mercy.

Pray that you "may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

NOTE.

ON FAITH.

A right understanding of the nature of faith is so important, and the views of it entertained by many are so confused, that it appears desirable to add to what the author has said, the following clear and satisfactory description of it from the *Homily* on "true, lively, and Christian faith."

"There is one faith, which in Scripture is called a *dead faith*; which bringeth forth no good works, but is idle, barren, and unfruitful. And this faith, by the holy apostle St. James, is compared to the faith of devils; which believe God to be true and just, and tremble for fear, yet they do nothing well, but all evil. . . . this faith is a persuasion and belief in man's heart whereby he knoweth that there is a God, and agreeth unto all truth of God's most holy word, contained in holy Scripture. So that it consisteth only in believing the word of God that it is true. And this is not properly called faith. But as he that readeth Cæsar's Commentaries, believing the same to be true, hath thereby a knowledge of Cæsar's life and notable acts, because he believeth the history of Cæsar, yet it is not properly said that he believeth on Cæsar, of whom he looketh for no help nor benefit: even so he that believeth that all that is spoken of God in the Bible is true, and yet liveth so ungodly that he cannot look to enjoy the promises and benefits of God; although it may be said that such a man hath faith and belief to the words of God; yet it is not properly said that he believeth in God, or hath such a faith and trust in God, whereby he may surely look for grace, mercy, and everlasting life at God's hand, but rather for indignation and punishment, according to the merits of his wicked life. . . . Another faith there is in Scripture which is not as the foresaid faith, idle, unfruitful, and dead, but worketh by love, as St. Paul declares; which as the other vain faith is called a dead faith, so this may be called a quick or lively faith.—And this is not only the common belief of the articles of our faith; but it is also a true trust and

confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand. . . . This is the true, lively, and unfeigned Christian faith, and is not in the mouth and outward profession only, but it liveth and stirreth inwardly in the heart. And this faith is not without hope and trust in God; nor without the love of God and of our neighbours; nor without the fear of God; nor without the desire to hear God's word, and to follow the same in eschewing evil, and doing gladly all good works. This faith, as St. Paul describes it, is the sure ground and foundation of the benefits which we ought to look for and trust to receive of God, a certificate and sure looking for them, although they yet sensibly appear not unto us."

The reader will probably find nowhere else so intelligible and just an explanation of the scriptural doctrine on this subject as may be found in the Homily from which this quotation is made. The Homilies are declared by the Church of England to contain "a godly and wholesome doctrine," and the thirty-fifth article, in which this declaration is made, is received by the Protestant Episcopal Church in the United States, "so far as it declares the book of Homilies to be an *explication of Christian doctrine*, and instructive in *piety and morals*." Whenever then we quote the Homilies on matters of *doctrine* or *practical religion*, we set forth the doctrines of that church.

ON JUSTIFICATION BY FAITH.

Having set before the reader the *nature* of faith, it is important to say something of its most important office, viz. as the means of our *justification*. The following extract from the Rev. William Hammond, an old writer of the Church of England, presents a clear and satisfactory view of the subject, and is the more valuable from its reference to the Articles and Homilies. Mr. Hammond's first quotation from the Homily on the Salvation of man, (called in the eleventh article the Homily on Justification, from its leading subject,) is in our extract continued, so as to include some observations which are particularly worthy of attention for their just and discriminating views of this great doctrine. The whole Homily (and indeed all the Homilies) should be attentively studied by every reader.

"The author or efficient cause of our justification is God. He it is that confers this unspeakable privilege upon us; and, therefore, he is called the *justifier of him that believeth in Jesus*, Rom. iii. 26. He is said to *justify the ungodly*, Rom. iv. 5. *It is God that justifieth*, Rom. viii. 33. Hence he is said to *reconcile the world unto himself*, 2 Cor. v. 19. And, indeed, who can forgive sins but God alone? Who can justify souls but only the most high God? This is his peculiar prerogative; and the instrumental cause or means on our part is faith, which we are now to show. And here I might transcribe the whole Homily on the Salvation of Man, for it is all to our purpose; but this I refer the reader to at his leisure. I shall only just mention one or two passages.

"The Homily aforesaid hath these words; 'St. Paul declareth here nothing upon the behalf of man concerning his justification, but *only a true and lively faith*—and yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified, but it shutteth them out *from the office of justifying*' 'Neither doth faith shut out the justice [or righteousness] of our good works, necessarily to be done afterwards of duty towards God—for we are most bounden to serve God in doing good deeds commanded by him in his Holy Scripture, all the days of our life—but it excludeth them, so that we may not do them to this intent, *to be made just by doing of them*. For all the good works that we can do be imperfect; and therefore not able to deserve our justification: but our justification doth come *freely, by the mere mercy of God*; and of so great and free mercy, that whereas

all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that do truly believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him and by him every true Christian man may be called a fulfiller of the law: forasmuch as that which their infirmity lacked, Christ's justice [or righteousness] hath supplied.'

Though all other graces are in the soul at the same time faith is, yet it is in the prerogative of faith only to justify. So afterwards; "This sentence, that we be *justified by faith only*, is not so meant of them, that the said *justifying faith is alone* in man without true repentance, hope, charity, dread, and the fear of God, at any time and season." Though faith only justifies, yet justifying faith is not separate from repentance, hope, love, and other fruits of the Spirit. It is the proper office of faith to justify, for faith is the grace that is just suited for this purpose. As the eye is fitted for seeing, or the hand for acting, so is faith exactly fitted for justifying, i. e. for seeing Christ, and taking hold of him for strength and righteousness; but as neither the eye sees, nor the hand acts separate from the body, (for destroy the subject or organ, and its act is also destroyed,) so neither does faith justify separate from other graces, (for then it would not be true living faith;) yet it alone justifies, the office of justification is its peculiar privilege, and the other divine principles in the heart have no share in this affair. In short, though faith and all other Christian virtues and graces are in the heart at the time of our justification, yet those other virtues and graces have no hand in our justification, but justification is the office and prerogative of faith alone.

In the third part of this Homily it is said, *We be justified by faith only*; which is thus explained: "We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy, and the merits of our Saviour Christ only, and by no virtue or good works of our own that are in us, or that we can be able to have or to do for to deserve the same; Christ himself only being the cause meritorious thereof." Here our own works and virtues are excluded, and Christ asserted to be the meritorious cause of our justification. What, then, becomes of the opinion of those who extol the merit of works, and assign them a part in our justification? Some are willing to make an evasion here: "We (say they) hold, that works are a condition, but not a meritorious condition of our justification." But if works are not meritorious, how can they be any condition at all of our justification? I leave this difficulty for our adversaries to explain.

In the second part of this Homily, the testimonies of Hilary, Basil, and Ambrose, are produced; and Origen, Chrysostom, Cyprian, Augustine, Prosper, Oecumenius, Phocius, Bernardus, and Anselm, are mentioned as advocates and espousers of this doctrine of free justification; which is designed on purpose to show the concurrence of Greek and Latin fathers in this important and everlasting truth.

I must just mention the eleventh Article, which is clear and explicit; It is entitled,

OF THE JUSTIFICATION OF MAN.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are *justified by faith only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of *Justification*." The doctrine of justification by faith only is here so clearly delivered, and so positively asserted, that one

would think nothing but corrupt nature, an evil heart of unbelief, prejudice, or worldly interest, could incline men to understand this article in any other sense, or constrain them to put a double meaning upon it. Our reformers here call it a wholesome doctrine, and very full of comfort; and all who experience it, find it so; although those who do not experience it, do not know either the wholesomeness or comfort of it. Many people have the doctrine of justification by faith in their heads, but yet are very miserable for want of having it in their hearts.

CHAPTER V.

ON THE PROMISES MADE AT BAPTISM.

What did your Sponsors for you at your Baptism?

“They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian Faith. And, thirdly, that I should keep God’s holy will and commandments, and walk in the same all the days of my life.”

What is meant by the devil?

An evil spirit, the prince of the fallen angels, who is invisible, but very busy and powerful. He is the implacable enemy of the whole human race, and especially of believers, whose ruin and misery he is always aiming to effect. He occasioned the fall of our first parents, seducing Eve, by a lie, to take of the forbidden fruit. 2 Cor. xi. 3. Under him are numbers of other wicked spirits, who are always at hand to tempt men to sin, and who will finally become the tormentors of such as die in a state of unbelief.

He is mentioned in Scripture under various names:

Satan, (<i>i. e.</i> Adversary or Accuser.)	God of this world. 2 Cor. iv. 4.
Job i. 6. Zech. iii. 1.	Belial, (<i>i. e.</i> extremely wicked.)
Lucifer. Isa. xiv. 12.	2 Cor. vi. 15.
Tempter, (even of our Lord.) Matt.	Roaring Lion. 1 Pet. v. 8.
iv. 3.	A sinner from the beginning. 1 John
Beelzebub. Matt. xii. 24.	iii. 8.
Strong man armed. Luke xi. 21.	Apollyon, (the Destroyer.) Rev.
Liar and Murderer. John viii. 44.	ix. 11.
Prince of this world. John xii. 31;	Dragon. Rev. xii. 3.
xiv. 30.	The old Serpent. Rev. xii. 9.
Ruler of the darkness of this world.	Accuser. Rev. xii. 10.
Eph. vi. 12.	Deceiver. Rev. xx. 10.

Surely, when we consider his power and subtlety, we have great reason to pray, "Lead us not into temptation."

The Liturgy contains many petitions for deliverance from his wiles.

In the *Litany*.—From the crafts and assaults of the devil. From all the deceits of the world, the flesh, and the devil, deliver us.

Prayer after the Litany.—That those evils which the craft and subtlety of the devil or man worketh against us, be brought to naught.

Collect, 18th Sunday after Trinity.—Grant thy people grace to withstand the temptations of the world, the flesh, and the devil.

What are the works of the devil?

Whatever is sinful, and contrary to the will of God, as lying, swearing, sabbath-breaking, envyings, contentions, theft, murder, uncleanness, hatred, drunkenness, &c. Gal. v. 19—21.

He blinds the eyes of those that believe not. 2 Cor. iv. 4.

He corrupts the mind. 2 Cor. xi. 3.

He worketh in the children of disobedience. Eph. ii. 2.

He keeps men from seeking salvation.

He sows tares with the good seed. Matt. xiii. 39.

He catches the word out of the heart. Matt. xiii. 19. Luke viii. 12.

He leads men captive at his will. 2 Tim. ii. 26.

He tempts men to apostasy.

He put into the heart of Judas to betray his Lord. John xiii. 2. 27.

He filled the heart of Ananias to lie. Acts v. 3.

We are warned to be on our guard, and to resist his attacks.

Neither give place to the devil. Eph. iv. 27.

Put on the whole armour of God, that you may stand against the wiles of the devil. Eph. vi. 11.

Resist the devil, and he will flee from you. James iv. 7.

Be sober, be vigilant, because of your adversary the devil. 1 Pet. v. 8.

Whom resist, steadfast in the faith. 1 Pet. v. 9.

That you may not be overcome and caught in his snares, endeavour to preserve a continual sense of the omnipresence and omniscience of God, and of the duty you owe to him. When temptation assails you, ask with Joseph, "How can I do this great wickedness and sin against God?" Gen. xxxix. 9.

Recollect, too, that Satan is often transformed into an angel of light, in order to deceive. 2 Cor. xi. 14. Beware then how you attempt to refute his suggestions by your own weak and unassisted reason. Hold no parley with

him, but say, "Get thee behind me, Satan:" and hide the word of God in your heart, as Jesus did, that you may be able at once to put him to silence with "It is written."

The Son of God was manifested that he might destroy the works of the devil. 1 John iii. 8.

What is meant by pomps and vanity ?

By *pomps* are meant the pride of life; all ostentatious display of greatness and riches; the worldly ambition and distinction which seeks the "praise of men," and not "the honour which cometh from God only;" and such worldly objects in general as captivate the heart, and withdraw it from God.

Vanities consist of empty pleasures and amusements, finery in dress, and frivolous occupations.

These we must *renounce*; we must not only forsake them outwardly in our life and conversation, but resist them inwardly in our thoughts and desires.

How do you prove the duty and necessity of this ?

Thou shalt not follow a multitude to do evil. Exod. xxiii. 2.

Be not conformed to this world. Rom. xii. 2.

Have no fellowship with the unfruitful works of darkness. Eph. v. 11.

Let every one that nameth the name of Christ depart from iniquity. 2 Tim. ii. 19.

The friendship of the world is enmity with God. James iv. 4.

Love not the world, neither the things that are in the world. 1 John ii. 15.

Why do you say "This wicked world ?"

The whole world lieth in wickedness, *i. e.* is under the influence of the devil. 1 John v. 19.

What are the "sinful lusts of the flesh ?"

The whole corrupt nature, with all evil tempers, dispositions, thoughts, and desires.

When lust hath conceived, it bringeth forth sin. James i. 15.

Abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11.

The lust of the flesh, the lust of the eye, and the pride of life, are not of the Father. 1 John ii. 16.

We must not indulge in sinful desires, nor give way to bad tempers, nor be found in bad practices; but aim to mortify and subdue our sinful affections.

Take heed ye be not given up to your heart's lusts. Ps. lxxxii. 12.

Flee youthful lusts. 2 Tim. ii. 22.

Denying ungodliness and worldly lusts, live soberly. Titus ii. 12.

The punishment of the Israelites in the wilderness is recorded as an awful example to those who lust after evil things. 1 Cor. x. 6. Num. xi. 4. 33, 34.

The consideration that Christ died to save us from the tyranny of our three great enemies, the world, the flesh, and the devil, and that his grace is promised for our support under the conflict, should excite us to fight manfully against them.*

Christ died to deliver us from this present evil world. Gal. i. 4.
Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. Gal. v. 16.

They that are Christ's have crucified the flesh, with the affections and lusts. Gal. v. 24.

That he should no longer live in the flesh to the lusts of men, but to the will of God. 1 Pet. iv. 2.

What was the second thing your Sponsors promised for you?

That I should believe all the Articles of the Christian faith.

True faith has been described, and its necessity shown. See Chap. IV.

He that believeth not shall be damned. Mark xvi. 16.

Without faith it is impossible to please God. Heb. xi. 6.

What was the third thing your Sponsors promised for you?

That I should keep God's holy will and commandments, and walk in the same all the days of my life.

Where is God's holy will summed up?

In the ten commandments.

Not every one that saith unto me, Lord, Lord, &c., but he that doeth the will of my Father who is in heaven. Matt vii. 21.

If thou wilt enter into life, keep the commandments. Matt. xix. 17.

Blessed are they that hear the word of God, and *keep* it. Luke xi. 28.

* The following suggestions of Archbishop Secker deserve our serious attention.

"I must desire you to observe, concerning each of the things which we renounce in Baptism, that we do not undertake what is beyond our power; that the temptations of the devil shall never beset and molest us; that the vain show of the world shall never appear inviting to us; that our own corrupt nature shall never prompt or incline us to evil: but we undertake what, through the grace of God, though not without it, is in our power: that we will not either designedly or carelessly give these our spiritual enemies needless advantages against us; and that, with whatever advantage they may at any time attack us, we will never yield to them, but always resist them with the utmost prudence and strength."

—*Lectures on the Catechism, p. 33.*

We are to make them the *daily* rule of our life, and to *walk* in them, which implies activity.

Good works, which God hath before ordained, that we should walk in them. Eph. ii. 10.

How long is this obedience required?

All the days of my life. Not only in our childhood, when we are subject to our parents, masters, and teachers, but when we are grown up, and no longer under their control.

Might serve him in holiness and righteousness all the days of our life. Luke i. 75.

“*Dost thou not think that thou art bound to believe, and to do as they have promised for thee?*”*

“Yes, verily; and by God’s help so I will: and I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life’s end.”

Why are you bound to believe and to do these things?

Because what my Sponsors promised was in my name, and for my benefit; and because God requires it as my duty.†

If we do not repent and believe, baptism will avail us nothing: but if we had not been baptized, we should not be at all excused for neglecting these important duties.

He is not a Jew who is one outwardly. Rom. ii. 28.

If in future life, you are workers of iniquity, the privileges of baptism will increase your condemnation, and it will be more tolerable for Sodom and Gomorrah, in the day of judgment, than for you.

Are we able to do these things of ourselves?

No.

Without me ye can do nothing. John xv. 5.

God worketh in you both to will and to do. Phil. ii. 13.

From Him “all holy desires, all good counsels, and all just works, do proceed.”—2d *Collect Evening Prayer.*

His help is to be had by prayer, and the grace which he communicates is abundantly sufficient.

* See note at the end of the chapter, page 30.

† Ibid., second part. See also the remarks of Archbishop Secker in the note to Chapter II.

In the Liturgy we pray,

3d Collect Morning Prayer.—That all our doings being ordered by thy governance, &c.

4th Sunday in Advent.—With great might succour us.

1st Sunday after Epiphany.—May have grace and power faithfully to fulfil the same.

4th Sunday after Epiphany.—By reason of the frailty of our nature we cannot always stand upright; Grant to us such strength, &c.

2d Sunday in Lent.—Keep us both outwardly in our bodies and inwardly in our souls.

Easter Sunday.—Put into our minds good desires.

4th Sunday after Easter.—Who alone canst order the unruly wills and affections of sinful men; Grant unto thy people that they may love, &c.

1st Sunday after Trinity.—We can do no good thing without thee.

9th Sunday after Trinity.—That we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will.

15th Sunday after Trinity.—The frailty of man without thee cannot but fall; keep us ever by thy help from all things hurtful.

Will he give us his grace in answer to prayer?

Yes.

Ask, and it shall be given you. Matt. vii. 7.

Whatever ye ask in prayer, believing, ye shall receive. Matt. xxi. 22.

If ye, being evil, know how to give good gifts, &c., how much more shall your heavenly Father. Luke xi. 13.

If ye shall ask any thing in my name, I will do it. John xiv. 14.

Whatsoever ye shall ask the Father in my name, he will give it you. John xvi. 23.

Why are the blessings connected with Baptism, and to which you are called, described here as a state of salvation?

Because we are thereby admitted to the privileges of that covenant of grace by which salvation is given to mankind.

In what does salvation consist?

In being saved from the love, practice, and dominion of sin, and from hell, the punishment of sin: and in being restored to the favour of God, and fitted for the enjoyment of eternal life.

Who are called to this salvation?

Every one.

Look unto me and be ye saved, all the ends of the earth. Isa. xlv. 22.

Ho, every one that thirsteth, come ye to the waters. Isa. lv. 1.
Come unto me, all ye that labour and are heavy laden. Matt.
xi. 28.

Go ye into all the world, and preach the Gospel to every
creature, &c. Mark xvi. 15, 16.

Go out into the highways and hedges, and compel them to come
in. Luke xiv. 23.

That repentance and remission of sins should be preached in
his name among all nations. Luke xxiv. 47.

If any man thirst let him come unto me, and drink. John
vii. 47.

Let him that is athirst, come. And whosoever will, let him take
the water of life freely. Rev. xxii. 17.

Who calls us ?

Our heavenly Father.

Be not like the deaf adder, (Ps. lviii. 4,) that stoppeth
her ear; nor like those, (Matt. xxii. 3,) who, when invited,
would not come; do not "begin to make excuses," like
those mentioned in Luke xiv. 18; but obey the kind, the
gracious call, like Abraham, (Gen. xii. 1. 4.) Like Sa-
muel, (1 Sam. iii. 10,) say, "Speak, for thy servant
heareth;" and when bid to follow Christ, (like Matt. ix.
9,) arise and follow him. There is yet room. O delay
not till the door of mercy is closed on you for ever!

This is a holy calling.

Who hath called us with a holy calling. 2 Tim. i. 9.

We are "*called to this state of salvation through Jesus
Christ our Saviour.*" Every mercy we receive comes
through him, especially this new covenant of grace. He
is the Mediator. He opened the way for the salvation of
sinners, by the sacrifice of himself.

Who gave himself a ransom for all. 1 Tim. ii. 6.

From his merits our pardon and acceptance proceed: in
him the exceeding great and precious promises of the
Scriptures were made; and the gift of the Holy Spirit, by
which they are applied, is the purchase of his blood, O
how precious should he then be! You say, '*I heartily
thank our heavenly Father, that he hath called me to this
state of salvation.*' You have indeed reason for the deepest
gratitude. Contrast your condition with that of millions
around you. Consider the Heathen, living without hope
and without God in the world, (Eph. ii. 12,) while you
have Bibles and instructors, and all those means of grace
which are able to make you wise unto eternal life. Show
forth then the praise of Him who hath thus blessed you,

“not only with your lips, but in your lives, by giving up yourselves to his service, and by walking before him in holiness and righteousness all your days.”

NOTE.

ON THE ACKNOWLEDGMENT OF THE BAPTISMAL PROMISES.

In repeating the Catechism we acknowledge that we are bound by the promises of Baptism. There is a more solemn acknowledgment and assent to them in *Confirmation*, to which all baptized persons should look forward as a part of their duty. This is not the place to dwell at length upon this subject, but those who have not yet made the acknowledgment of their obligations by *confirming* them through their own personal act, should keep in mind, “that at a suitable time, when their understandings are matured, and their minds well instructed, they ought in God’s presence, and before the congregation of his people, to take upon themselves the baptismal obligation: ‘to renew’ in their own name ‘the solemn promise and vow; ratifying and confirming the same, and acknowledging themselves bound to believe and to do all those things which their sponsors then undertook for them; ‘so soon as they are sufficiently instructed in the Church Catechism, set forth for that purpose;’ so soon as they have obtained a competent knowledge of their duty to God, and of their salvation in Christ, and are prepared, with a right faith and sincere piety, to devote themselves to God in a religious profession, they should ‘be brought’ with their own voluntary consent and desire ‘to the Bishop;’ they should be instructed” [and of course endeavour to learn themselves] “how and when to receive Confirmation.”—*Bishop Griswold’s Pastoral Letter.*

ON THE OBLIGATION OF THE BAPTISMAL PROMISES

“It should be carefully considered, that whatever duty or obligation is laid upon all or any one in the administration of Baptism arises from the nature and divine authority of the sacrament, and not from the responses; and if nothing be said in the child’s name, as in private Baptism, the covenant is the same, as is also the obligation. In the responses which the Church requires, we *recognise* and *express* those duties of repentance, faith, and obedience, which, according to our knowledge and abilities, are inseparably connected with our being members of Christ’s Church.”—*Ibid.*

CHAPTER VI.

ON THE CREED.

“*WHAT* is the second thing your Sponsors promised for you?”

“That I should believe all the Articles of the Christian faith.”

What is the summary of a Christian’s faith?
The Apostle’s Creed.

What is the first article in the Apostle's Creed?

"I believe in God the Father Almighty, Maker of heaven and earth."

What it is to *believe** in God has been before considered, under the chapter on Faith. It will now be necessary to inquire into the object of Faith—God.

Who is God?

A spiritual being existing of himself, from whom all things proceed, on whom all things depend, and who governs all.

The Heathen almost all acknowledged a God; indeed, the works of creation most clearly declare his existence.

The heavens declare the glory of God. Ps. xix. 1.

He left not himself without witness, in that he gave us rain from heaven, &c. Acts xiv. 17.

For the invisible things of him are clearly seen, being understood by the things that are made; even his eternal power and Godhead. Rom. i. 20.

Is the knowledge of God necessary?

Yes.

This is life eternal, that they might know thee the only true God. John xvii. 3.

What are the distinguishing attributes of God?

He is **ETERNAL**, having neither beginning nor end.

Abraham called on the name of the everlasting God. Gen. xxi. 33.

I lift up my hand, and say, I live for ever. Deut. xxxii. 40.

The eternal God is thy refuge. Deut. xxxiii. 27.

From everlasting to everlasting thou art God. Ps. xc. 2.

The everlasting God fainteth not. Isa. xl. 28.

Thy name is from everlasting. Isa. lxiii. 16.

According to the commandment of the everlasting God. Rom. xvi. 26.

Thou art the same, and thy years shall not fail. Heb. i. 12.

I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come. Rev. i. 8.

He is **INVISIBLE**, although he seeth all things.

No man hath seen God at any time. John i. 18. 1 John iv. 12.

Who is the image of the invisible God. Col. i. 15.

Now unto the King eternal, immortal, invisible. 1 Tim. i. 17.

Whom no man hath seen nor can see. 1 Tim. vi. 16.

Him, who is invisible. Heb. xi. 27.

He is **INCOMPREHENSIBLE**.

I am that I am. Exod. iii. 14.

Who will say unto him, What doest thou? Job ix. 12.

* See note at the end of this section, page 33.

Canst thou, by searching, find out God? Job xi. 7.

He giveth not account of any of his matters. Job xxxiii. 13.

Behold God is great, and we know him not. Job xxxvi. 26.

Touching the Almighty, we cannot find him out. Job xxxvii. 23.

Such knowledge is too wonderful for me. Ps. cxxxix. 6.

Great is the Lord: his greatness is unsearchable. Ps. cxlv. 3.

None can stay his hand, or say, What doest thou? Dan. iv. 35.

How unsearchable are his judgments, and his ways past finding out! Rom. xi. 33.

His being and his ways are incomprehensible to those who curiously inquire into what God has not revealed; yet every humble inquirer after truth, who desires to practise what he knows, shall obtain from the Scripture all the knowledge which is necessary to make him wise unto salvation.

In the Athanasian Creed, he is called not only 'the Father eternal,' 'the Father uncreated,' but 'the Father incomprehensible.'

He is OMNIPRESENT, or everywhere present, to protect his servants, and to observe the actions of those who sin against him.

The heaven of heavens cannot contain thee. 1 Kings viii. 27.

The eyes of the Lord run to and fro throughout the whole earth. 2 Chron. xvi. 9.

If I ascend up into heaven, thou art there, &c. Ps. cxxxix. 8—10.

Do not I fill heaven and earth? saith the Lord. Jer. xxiii. 24.

He is OMNISCIENT; he knows all things, past, present, and future. He knows the secrets of all hearts, and can tell whether our professions of serving him be sincere or insincere. "Be not deceived: God is not mocked."

For the Lord searcheth all hearts. 1 Chron. xxviii. 9.

There is not a word in my tongue but lo, O Lord, thou knowest it altogether. Ps. cxxxix. 4.

Search me, O God, and know my heart. Ps. cxxxix. 23.

The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv. 3.

I the Lord search the heart. Jer. xvii. 10.

O the depth of the wisdom and knowledge of God. Rom. xi. 33.

To God only wise. Rom. xvi. 27.

After that in the wisdom of God, &c. 1 Cor. i. 21.

Might be known by the Church the manifold wisdom of God. Eph. iii. 10.

All things are naked and open unto the eyes of him. Heb. iv. 13.

To the only wise God, our Saviour. Jude 25. 1 Tim. i. 17.

He giveth wisdom to his people.

He giveth wisdom unto the wise. Dan. ii. 20, 21.

Who of God is made unto us, wisdom, &c. 1 Cor. i. 30.

Ask it then "in faith, nothing wavering." James i. 5. Like Solomon, (1 Kings iii. 9,) say, "Give thy servant an understanding heart."

He is ALMIGHTY. "God the Father Almighty."

I am the Almighty God. Gen. xvii. 1.

Is any thing too hard for the Lord? Gen. xviii. 14.

I am God Almighty: be fruitful and multiply. Gen. xxxv. 11.

For the Lord your God is a mighty God. Deut. x. 14. 17.

Neither is there any that can deliver out of my hand. Deut. xxxii. 39.

Thine is the greatness, &c. and the majesty. 1 Chron. xxix. 11

I know that thou canst do every thing. Job xlii. 2.

He shall dash them in pieces like a potter's vessel. Ps. ii. 9.

The heavens are thine, the earth also is thine. Ps. lxxxix. 11.

The hills melted like wax, at the presence of the Lord. Ps. xcvii. 5.

His kingdom ruleth over all. Ps. ciii. 19.

Whatsoever the Lord pleased, that did he. Ps. cxv. 3; cxxxv. 6.

Who hath gathered the wind in his fists? Prov. xxx. 4.

Who hath measured the waters in the hollow of his hand. Isa. xl. 12.

I will work, and who shall let it? Isa. xliii. 13.

I thank thee, O Father, Lord of heaven and earth. Matt. xi. 25.

With God nothing shall be impossible. Luke i. 37.

Fear him who hath power to cast into hell. Luke xii. 5.

Seeing that he is Lord of heaven and earth. Acts xvii. 24.

He giveth to all life and breath, &c. In him we live, and move, and have our being. Acts xvii. 25. 28.

The blessed and only Potentate—King of Kings and Lord of Lords. 1 Tim. vi. 15.

To him be dominion and power, both now and for ever. Jude 25.

Holy, holy, holy, Lord God Almighty. Rev. iv. 8.

Blessing and honour, glory and power, be unto him. Rev. v. 13.

The Lord God omnipotent reigneth. Rev. xix. 6.

This view of the irresistible power and infinite dominion of the Lord of Hosts, ought to produce awe and resignation.

David, when cursed by Shimei. 2 Sam. xvi. 10.

I was dumb with silence, I held my peace. Ps. xxxix. 2.

It should also encourage us to put our whole trust in him.

He is able to do exceeding abundantly above all that we can ask or think. Eph. iii. 20. Rely on him then as Abraham did, (Rom. iv. 21,) fully persuaded, that what he had promised, he was able also to perform.

There are many striking instances of the interference of this great POWER against his enemies.

The flood. Gen. vii. 10. 21.

Confusion of tongues at Babel. Gen. xi. 9.

Sodom and Gomorrah destroyed. Gen. xix. 24, 25.
 Waters of Egypt turned to blood. Exod. vii. 19.
 Land covered with frogs. Exod. viii. 6.
 Dust changed into lice. Exod. viii. 17.
 Plague of flies. Exod. viii. 24.
 Murrain among the cattle. Exod. ix. 6.
 Boils on man and beast. Exod. ix. 10.
 Storm of hail mingled with fire. Exod. ix. 24.
 Plague of locusts. Exod. x. 14.
 Three days' darkness. Exod. x. 22.
 First-born slain. Exod. xii. 29.
 Egyptians drowned in the Red sea. Exod. xiv. 27.
 Nadab and Abihu burnt. Lev. x. 2.
 Korah and his company destroyed. Num. xvi. 32.
 Dreadful plagues in the Israelitish camp. Num. xvi. 49.
 Stars fought against Sisera. Judg. v. 20.
 Assyrian army smitten. 2 Kings xix. 35.
 Nebuchadnezzar driven from men. Dan. iv. 33.

He displays his power in behalf of his people.

Noah saved in the ark. Gen. viii. 1.
 Red sea divided. Exod. xiv. 21.
 Israel fed with manna. Exod. xvi. 14, 15.
 Rock of Horeb smitten. Exod. xvii. 6.
 Another rock smitten. Num. xx. 11.
 Jordan divided. Josh. iii. 16.
 Walls of Jericho thrown down. Josh. vi. 20.
 Sun and moon stand still. Josh. x. 13.
 Gideon conquers with three hundred men. Judges vii. 22.
 Shadrach, &c. saved in the fiery furnace. Dan. iii. 27.
 Daniel in the lion's den. Dan. vi. 22.
 Jonah in the whale's belly. Jon. ii. 10.
 Paul unhurt by the viper. Acts xxviii. 5.
 No weapon that is formed against thee shall prosper. Isa. liv. 17.
Collect, 11th Sunday after Trinity.—Who declarest thy Almighty power, chiefly in showing mercy and pity.

Apply to him for the exercise of his power on your behalf.

3d Collect, Morning Prayer.—Defend us in the same way with thy mighty power.

2d Sunday after Epiphany.—Almighty and everlasting God, who dost govern all things, &c.

3d Sunday in Lent.—Stretch forth the right hand of thy majesty, to be our defence.

8th Sunday after Trinity.—O God, whose never-failing providence ordereth all things.

He is a God of GLORY.

Who hast set thy glory above the heavens. Ps. viii. 1.

Thine, O Lord, is the greatness, and the power, and the glory.
 1 Chron. xxix. 11.

The whole earth is full of his glory. Isa. vi. 3.

Thine is the kingdom, and the power, and the glory. Matt. vi. 13.

Te Deum.—Heaven and earth are full of the majesty of thy glory.

He is HOLY.

Ye shall be holy, for I am holy. Lev. xi. 45; xix. 2. 1 Pet. 15, 16.

He is an holy God; he is a jealous God. Josh. xxiv. 19.

There is none holy as the Lord. 1 Sam. ii. 2.

Thou art not a God that hath pleasure in wickedness. Ps. v. 4.

Worship at his footstool; for he is holy. Ps. xcix. 5.

One cried, Holy, holy, holy is the Lord of hosts. Isa. vi. 3.

Thou art of purer eyes than to behold evil. Hab. i. 13.

Holy Father, keep those whom thou hast given me. John xvii. 11.

Holy, holy, holy, Lord God Almighty. Rev. iv. 8.

How long, O Lord, holy and true. Rev. vi. 10.

He is JUST.

Shall not the Judge of all the earth do right? Gen. xviii. 25.

Just and right is he. Deut. xxxii. 4.

Justice and judgment are the habitation of his throne. Ps. lxxxix. 14.

The Lord is righteous in all his ways. Ps. cxlv. 17.

I the Lord, a just God and a Saviour. Isa. xlv. 21.

Are not my ways equal? Ezek. xviii. 29.

He shall set the sheep on his right hand, but the goats on his left. Matt. xxv. 32, 33.

God is no respecter of persons. Acts x. 34.

Vengeance is mine; I will repay, saith the Lord. Rom. xii. 19.

He is faithful and just to forgive us our sins. 1 John i. 9.

He is a God of LOVE. He hateth nothing that he hath made, and loveth his people with an everlasting love.

How excellent is thy loving-kindness, O God. Ps. xxxvi. 7.

The Lord is good to all, &c. Ps. cxlv. 9.

I have loved thee with an everlasting love. Jer. xxxi. 3.

God so loved the world that he gave his only begotten Son. John iii. 16.

Greater love hath no man than this, that a man lay down his life for his friends. John xv. 13.

God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Rom. v. 8.

The God of love and peace shall be with you. 2 Cor. xiii. 11.

His great love wherewith he loved us. Eph. ii. 4, 5.

Behold, what manner of love the Father hath bestowed upon us. 1 John iii. 1.

God is love. 1 John iv. 8. 16.

In this was manifested the love of God, &c. 1 John i. 8, 9.

He is MERCIFUL.

The Lord God, merciful and gracious, keeping mercy for thousands. Exod. xxxiv. 6, 7.

Thou art a God ready to pardon, a gracious and merciful God. Neh. xi. 17. 31.

His mercy is everlasting. Ps. c. 5.

As the heaven is high above the earth, so great is his mercy toward them that fear him. Ps. ciii. 11.

the mercy of the Lord is from everlasting. Ps. ciii. 17.

It is of the Lord's mercies that we are not consumed. Lam. iii. 22.
To the Lord our God belong mercies and forgiveness. Dan.
ix. 9.

He sendeth rain on the just and on the unjust, &c. Matt. v. 45.

Be ye merciful, as your Father also is merciful. Luke vi. 36.

The Father of mercies. 2 Cor. i. 3.

God, who is rich in mercy. Eph. ii. 4.

According to his mercy he saved us. Tit. iii. 5.

The Lord is very pitiful and of tender mercy. James v. 11.

He is a God of TRUTH and FAITHFULNESS. He hates and abhors lies. If you believe not, you make him a liar. 1 John v. 10. How dreadful an insult! Ask yourself, Do I believe him?

Thy faithfulness reacheth unto the clouds. Ps. xxxvi. 5.

His truth endureth to all generations. Ps. c. 5; cxvii. 2.

Thee, the only true God. John xvii. 3.

Let God be true, but every man a liar. Rom. iii. 4.

God is faithful. 1 Cor. i. 9.

God is faithful, who will not suffer you to be tempted above that ye are able. 1 Cor. x. 13.

Eternal life, which God, that cannot lie, promised. Tit. i. 2.

He is a COVENANT-KEEPING God.

The covenant made with Noah. Gen. ix. 9, 11. Abraham, Gen. xvii. 2—9. Isaac, Gen. xvii. 19. Jacob, Gen. xxviii. 13—15.

Confirmation of the covenant. Exod. vi. 4.

Promise of a new covenant. Jer. xxxi. 31.

Jesus the Mediator of the new covenant. Heb. viii. 6—9.

Which keepeth covenant and mercy, &c. Deut. vii. 9, 12.

1 Kings viii. 23. 2 Chron. vi. 14. Neh. i. 5; ix. 32.

Yet he hath made with me an everlasting covenant. 2 Sam. xxiii. 5.

My covenant will I not break. Ps. lxxxix. 34.

My spirit shall not depart out of my mouth. Isa. lix. 21.

He is UNCHANGEABLE.

I am the Lord, I change not. Mal. iii. 6.

The immutability of his counsel. Heb. vi. 17.

With whom is no variableness, neither shadow of turning. James i. 17.

He is unchangeable in his determination to punish all unrepenting sinners, and in his love and mercy to those who fear and obey him.

God is not a man that he should lie, neither the son of man that he should repent. Num. xxiii. 19.

The strength of Israel will not lie nor repent. 1 Sam. xv. 29.

Yet, however positive the denunciations of God against sin may appear, they are not to be understood as shutting up any repenting sinner in despair. Nor can we have any encouragement to expect the fulfilment of any promises in

which we once appeared to have an interest, after we have forsaken that path of holiness, which was the evidence of our title to those blessings.

And the Lord repented of the evil that he thought to do unto his people. Exod. xxxii. 14.

It repenteth me that I have set up Saul to be king. 1 Sam. xv. 11. 35.

And God repented of the evil that he had said he would do unto them; and he did it not. Jon. iii. 2. 10.

If that nation do evil in my sight, I will repent of the good wherewith I said I would benefit them. Jer. xviii. 8—10; see also Jer. xxvi. 13; xlii. 10.

How does the Creed further describe God?

As the "Maker of heaven and earth;" the Nicene creed adds, "and of all things visible and invisible."

We must believe, not only that they were made, but that they were made by God, and at the time and in the manner described by Scripture. Men work from materials; but God formed all things from nothing.

He calleth those things which be not as though they were. Rom. iv. 17.

The worlds were framed by the word of God, so that the things which are seen were not made of things which do appear. Heb. xi. 3.

The work of creation is described in the first and second chapters of Genesis.

In the beginning God created the heavens and the earth. Gen. i. 1.

1st day. He made the light.

2d day. The firmament.

3d day. Waters separated from the land; grass, and fruit trees.

4th day. The sun, moon, and stars.

5th day. Inhabitants of water, and fowls.

6th day. Beasts and reptiles.—Man out of dust.

(Dust thou art. Gen. iii. 19.)

7th day. He rested, and hallowed the seventh day.

In six days the Lord made the heavens and the earth. Exod. xx. 11; xxxi. 17.

The heavens, the work of thy fingers, &c. Ps. viii. 3.

He commanded, and they were created. Ps. cxlviii. 5.

He made the earth by his power, and hath stretched out the heavens by his discretion. Jer. x. 12; li. 15.

Thou, Lord, in the beginning, hast laid the foundation of the earth. Heb. i. 10.

Every house is builded by some man, but he that built all things is God. Heb. iii. 4.

Angels were also created by God.

Who maketh his angels spirits, his ministers a flame of fire. Ps. civ. 4. Heb. i. 7.

Why were all things created ?

For the pleasure of the Almighty.

Thou hast created all things, and for thy pleasure they are and were created. Rev. iv. 11.

Do you believe in God the Father, in all his characters and attributes, as revealed in the Scriptures? Have you been reconciled to him through his son Jesus Christ? If so, you are living a blameless and holy life—obedient to your parents and teachers—desirous to receive instruction—reverencing the sabbath—doing to others as you would that they should do to you—in short, keeping all the commandments of God, and hating every evil way. Then happy indeed is your state, and you are ripening for still more exalted happiness in another world. But if the absence of these holy habits and inclinations, and an attachment to sin and sinful companions, show that you do not yet truly believe in him, that you are still unreconciled and at enmity with him, let the conviction stop your dangerous career. Reflect on the character of him with whom you have to do. Tremble at his vengeance—lay hold on his mercy—betake yourself unto him, and say, with humble confidence, but salutary fear, “Lord, I believe; help thou my unbelief.”

NOTE.

ON THE WORDS, I BELIEVE.

THERE is probably a misapprehension, in the minds of many persons, with respect to the nature of the faith which is professed by every individual, who says of all the articles of the creed *I believe*. He thereby expresses his assent to them, and *professes his faith in them* to the world. “Remember, then, since we profess this faith, which is the proper seat of faith. Not our books, our tongues only, or memories, or judgment, but our conscience; and not our natural conscience defiled and stuffed with sin, but *renewed and sanctified by grace*. ‘*Holding the mystery of the faith in a pure conscience.*’” 1 Tim. iii. 9.—*Exposition of the Creed, by Archbishop Leighton.*

In Bishop Pearson’s exposition of the creed it is well said: “In the heart faith is seated; with the tongue confession is made: between these two salvation is completed. ‘If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.’ Rom. x. 9. This *faith of the heart* every one ought, and is presumed to have; this confession of the *mouth* every one is known to make when he pronounceth these words of the CREED *I believe*; and if true he may with comfort say, ‘the word of faith is nigh me, even in my mouth and in my heart.’ Rom. x. 8. First in my heart really assenting, then in my mouth clearly and sincerely professing with the prophet David, ‘I have believed, therefore I have spoken.’ Ps. cxvi. 10.”

ON THE CREED.

§ 2. ON OUR LORD JESUS CHRIST.

What is the second article in the Creed?

“And in Jesus Christ, his only Son, our Lord.”

What is the meaning of the word JESUS?

It signifies *Saviour*, and was given him because he came to save all who believed on him, from sin and hell.

That thou mayest be my salvation unto the end of the earth. Isa. xlix. 6.

Thou shalt call his name JESUS; for he shall save his people from their sins. Matt. i. 21.

The Son of man is come to save that which was lost. Matt. xviii. 11. Luke xix. 10.

And hath raised up a horn of salvation for us. Luke i. 69.

Mine eyes have seen thy salvation. Luke ii. 30.

That the world through him might be saved. John iii. 17.

The Christ, the Saviour of the world. John iv. 42.

I came not to judge but to save the world. John xii. 47.

There is none other name, whereby we must be saved. Acts iv. 12.

From whence we look for the Saviour, the Lord Jesus. Phil. iii. 20.

Jesus, which delivered us from the wrath to come. 1 Thess. i. 10.

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. 1 Thess. v. 9.

Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Who gave himself for us, that he might redeem us from all iniquity. Tit. ii. 14.

He became the author of eternal salvation to all them that obey him. Heb. v. 9.

Having obtained eternal redemption for us. Heb. ix. 12.

Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness.

1 Pet. ii. 24.

The blood of Jesus Christ cleanseth us from all sin. 1 John i. 7.

What was the state of man to require this salvation?

Our church, in her ninth article, describes man as “very far gone from original righteousness, and of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit: and therefore, in every person born into this world, it deserveth God’s wrath and damnation.”

Dead in trespasses and sins. Eph. ii. 1.

The heart is totally depraved.

And God saw that the wickedness of man was great; and that every imagination of the thoughts of his heart was only evil continually. Gen. vi. 5.

The heart is deceitful above all things, and desperately wicked
Jer. xvii. 9.

From within, out of the heart of men, proceed evil thoughts
adulteries, fornications, &c. Matt. xv. 19. Mark vii. 21.

The Liturgy of our Church teaches us to confess, that
“there is no health in us:” that “we are tied and bound
by the chain of our sins:” and that “through our sins and
wickedness, we are sore let and hindered.”*

Are all men by nature in this wretched condition?

Yes.

There is none that doeth good. They are all gone aside—there
is none that doeth good, no not one. Ps. xiv. 1. 3.

How was this occasioned?

By the fall of Adam.

By one man sin entered into the world. Rom. v. 12.

By nature the children of wrath. Eph. ii. 3.

But our own actual transgressions, without original sin,
would be sufficient to ruin us. They are more in number
than the hairs of our head, and attended with the most
shocking aggravations.

If you are yet in the state in which you were born into
the world, you are living in iniquity, or rather dead in
trespasses and sins, and consequently exposed to the wrath
and damnation of God. But awful as your condition is, it
is not hopeless. Jesus, who died for your redemption,
and who ever liveth to make intercession for you, is wait-
ing to extend to you the benefits of his cross and passion.
Come unto him, and though your sins be as scarlet, they
shall be as white as snow; though they be red like crim-
son, they shall be as wool.

*The Catechism says of the Saviour, “who redeemed me and
all mankind;” how did Jesus redeem us?*

By taking upon him our nature, and dying in our stead.

The Word was made flesh, and dwelt among us. John i. 14.

Of whom, concerning the flesh, Christ came. Rom. ix. 5.

God sent forth his Son, made of a woman. Gal. iv. 4.

Made in the likeness of men. Phil. ii. 7.

One Mediator between God and men, the man Christ Jesus.
1 Tim. ii. 5.

Great is the mystery of godliness: God was manifest in the
flesh. 1 Tim. iii. 16.

He took not on him the nature of angels; but he took on him
the seed of Abraham, &c. Heb. ii. 16, 17.

* The collect containing the second of these expressions has not been
inserted in the American Prayer Book.

He was sustained in the same manner as other infants, for like them he was helpless and dependent: he hungered, thirsted, and was weary; and was a partaker of the various bodily infirmities of childhood.

Jesus increased in wisdom and stature. Luke ii. 52.

He had all the affections of men. He wept, and rejoiced in spirit.

And when he was come near, he beheld the city, and wept over it. Luke xix. 41.

Jesus wept. John xi. 35.

In that hour Jesus rejoiced in spirit. Luke x. 21.

In his human nature he differed from us only in being sinless.

He was in all points tempted like as we are, yet without sin. Heb. iv. 15.

Such an High Priest became us, who is holy, harmless, undefiled, and separate from sinners. Heb. vii. 26.

What is the meaning of the title CHRIST?

The Anointed One.

The Messiah, which is, being interpreted, the Christ. John i. 41.

Why is he called the Anointed?

Because he was anointed or set apart by God the Holy Ghost, to be the Prophet, Priest, and King of his people; to each of which offices persons were anointed under the law. He was both foretold and typified in these characters.

God anointed Jesus with the Holy Ghost. Acts x. 38.

Anointing oil was used on these occasions by the Jews.

This shall be holy anointing oil unto me. Exod. xxx. 51.

Prophets were anointed.

Elisha shalt thou anoint to be prophet. 1 Kings xix. 16.

Christ was anointed to be a *Prophet*, whose office was to make known the will of God.

He teaches by his word, his ministers, and his Spirit.

Men had despised all other prophets, (Matt. xxi. 37,) so God sent his Son.

He hath anointed me to preach, &c. Isa. lxi. 1. Luke iv. 18.

St. Paul calls preaching, prophesying. 1 Cor. xiv. 1, 3, 4.

Priests were anointed.

And thou shalt anoint them—that they may minister unto me in the priest's office. Exod. xl. 15.

If the priest that is anointed, &c. Lev. iv. 3.

Christ was anointed as a *Priest*. We are guilty, and Christ has atoned for us by the sacrifice of himself, and by his intercession alone we are able to appear before

God. He only could offer an acceptable sacrifice, and appease his Father's wrath.

Thou art a priest for ever, after the order of Melchizedec. Ps. cx. 4.

Christ hath given himself for us, an offering and a sacrifice to God. Eph. v. 2.

This priest was made with an oath. Heb. vii. 21.

Who needeth not daily—to offer up sacrifice—for this he did once, when he offered up himself. Heb. vii. 27.

Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer. Heb. viii. 3.

Kings were anointed.

Saul, 1 Sam. xv. 1.

Hazael, 1 Kings xix. 15.

David, 1 Sam. xvi. 12.

Jehu, 1 Kings xix. 16.

Christ is described as a *King*. We are by nature enslaved to our spiritual enemies; but Christ has become our King to deliver us from them, and to reign over our hearts by his grace. He furnishes us with strength to conquer our enemies, and to live a holy life. His is a spiritual and eternal, not a worldly kingdom.

Yet have I set my King upon my holy hill of Zion. Ps. ii. 6.

The Prince of Peace—upon the throne of David, and upon his kingdom, to order it and to establish it. Isa. ix. 6, 7.

Behold, thy King cometh unto thee. Matt. xxi. 5.

This is Jesus, the King of the Jews. Matt. xxvii. 37.

The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever.

Luke i. 32, 33.

King of kings, and Lord of lords. Rev. xix. 16.

Offend not then his majesty, and slight not his love; but receive the Christ of God in his various characters, as your Prophet, your Priest, and your King. Come to him, and let him, as a Priest, wash you from your sins by the blood of sprinkling, and apply his atonement to your soul. Let him, as a Prophet, teach you the things which belong to your peace, and instruct you in all spiritual knowledge. Let him, as your King, reign without a rival in your heart, and bring not only every action and word, but even every thought, into subjection to him.

What were the circumstances attending our Saviour's incarnation?

He "was conceived by the Holy Ghost: born of the Virgin Mary." He had no earthly father as other children have; Joseph was only his supposed parent. Luke iii. 23.

This wonderful event was foretold many ages before by Isaiah the prophet.

A virgin shall be with child, and shall bring forth a son. Isa. vii. 14. Matt. i. 23.

It was announced to Mary herself by an angel.

The Holy Ghost shall come upon thee, &c. Luke i. 35.

When does our Church celebrate the Nativity of Jesus Christ?

At the season called Christmas.

This holy festival should be set apart for devout thankfulness, and the promotion of those religious feelings which would prevent our affronting God by the abuse of his mercies.

What does the Creed further teach us to believe concerning Jesus Christ?

That he "suffered under Pontius Pilate, was crucified, dead, and buried."

Jesus suffered without the gate. Heb. xiii. 12.

Who was Pontius Pilate?

The Roman governor of Judea. Luke iii. 1. He is mentioned, to show that at the time of our Saviour's birth, the supreme government was departed from the Jews, as had been foretold in Gen. xlix. 10.

If our Saviour was both God and man, in which nature did he suffer?

In his human nature only: his divine nature could not be subject to pain.

Christ hath suffered for us in the flesh. 1 Pet. iv. 1.

How did he suffer?

In his body and in his soul—poverty and privation; hunger, and thirst, and fatigue; pain, and desertion, and shame, and death: all the horrors and sufferings of which human nature is capable; all that malice could invent, or cruelty inflict. He was a man of sorrows from the cradle to the grave. He was born in a stable, laid in a manger, banished from his country while a child, spent his youth in the occupation of a carpenter, was without a home in his manhood, was tempted of the devil in the wilderness, and persecuted and derided by men during his ministry. He was betrayed by Judas, one of his own disciples; forsaken by the rest of his followers; denied by Peter with oaths; taken by the soldiers in the garden of Gethsemane;

led bound to Annas, and thence to the palace of Caiaphas the high priest; thence taken to Pilate's judgment-hall, when false witnesses testified against him, and he was unjustly condemned. He was scourged, crowned with thorns, buffeted, clothed in purple, and had a reed put into his hand; the knee was bowed to him in derision, and he was hailed as "King of the Jews," in bitter mockery. He was stripped of his garments, and there was none to pity; (Ps. lxxix. 20;) though Pilate presented him before his murderers in the extremity of his humiliation, and said, "Behold the man!" he was led away to Golgotha, bearing his cross, till he fainted under the load. He *was crucified*. He endured a punishment considered by the Romans so degrading that it was never inflicted on freemen, but only on the vilest slaves. He was stripped naked, his arms extended, his hands and feet pierced and nailed fast to the cruel tree; and thus was he lifted up between two thieves, a spectacle to men and angels. His whole body was so dislocated, that all the bones were out of joint; (Ps. xxii. 17;) and in this deplorable state his life-blood ebbed slowly away, amidst the revilings of the beholders, and even of his fellow sufferers; till he cried with a loud voice, "*It is finished*, and gave up the ghost."

Though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich. 2 Cor. viii. 9.

And when he had fasted forty days and forty nights, he was afterwards an hungered. Matt. iv. 2.

Jesus saith, I thirst. John xix. 28.

Jesus therefore, being wearied with his journey, sat thus on the well. John iv. 6.

All they that see me, laugh me to scorn; they shoot out the lip, they shake the head. Ps. xxii. 7; see also verses 12—18.

He is despised and rejected of men. Isa. liii. 3.

And they found Mary and Joseph, and the babe lying in a manger. Luke ii. 16.

Flee into Egypt, for Herod will seek the young child to destroy him. Matt. ii. 13.

Is not this the carpenter, the son of Mary? Mark vi. 3.

The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. Matt. viii. 20.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. Matt. iv. 1.

The Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners. Mark xi. 19.

Matt. xxvii. Mark xv. Luke xxiii. and John xix. contain an account of his crucifixion, and the circumstances attending it.

Nor were outward and bodily afflictions the whole, or even the chief part of his sufferings. His soul was deeply acquainted with grief, and he agonized under the extremity of spiritual distress. If the anguish of soul endured by one convinced sinner be so great, what bounds can we imagine to his grief when the hand of God was pressing on him for the sin of millions!

My heart is like wax; it is melted in the midst of my bowels.
Ps. xxii. 14.

He began to be sorrowful and very heavy. Matt. xxvi. 37.

My soul is exceeding sorrowful, even unto death. Matt. xxvi. 38.

My God, my God, why hast thou forsaken me. Matt. xxvii. 46.

He began to be sore amazed, and to be very heavy. Mark xiv. 33.

His sweat was as it were great drops of blood. Luke xxii. 44.

Well might he address ungrateful sinners in the language which Jeremiah has put into the mouth of Jerusalem.

Is it nothing to you all, ye that pass by? Behold and see if there be any sorrow like unto my sorrow. Lam. i. 12.

The sufferings of Christ were perfectly voluntary. He could have had at any moment twelve legions of angels, amounting to 600,000, to his assistance; and one of those mighty beings was sufficient to destroy all the immense army of Sennacherib. But he so loved men, as to place himself for their sakes under the wrath of God; and suffered willingly, because he had pledged himself as our surety; that by his stripes we might be healed.

Do not say, like the Scribes and Pharisees, (Matt. xxiii. 30,) "If we had been in the days of our fathers, we would not have been partakers with them in his blood." Every time we sin we are sharers in their guilt, for we "crucify the Son of God afresh, and put him to an open shame." Heb. vi. 6.

What assurances have we that Christ really was dead? for bodily death is part of the punishment of sin.

Jesus—gave up the ghost. Mark xv. 37.

Having said thus, he gave up the ghost. Luke xxiii. 46.

I lay [my life] down of myself. John x. 18.

One of the soldiers pierced his side, and forthwith came there-out blood and water. John xix. 34.

Christ our Passover is sacrificed for us. 1 Cor. v. 7.

Christ died for our sins, according to the Scriptures:— was buried and rose again the third day, according to the Scriptures.

1 Cor. xv. 3, 4.

Our Lord Jesus Christ, who died for us. 1 Thess. v. 9, 10.

What happened at the time?

Various prodigies and signs took place. Matt. xxvii. 51—54.

When does our Church commemorate the Crucifixion?

On Good Friday.

How solemn a season ought this to be with us! How deeply should we mourn those sins which crucified our Lord!

Why did Christ suffer? [See note on the forgiveness of sins.]

To put away sin by the sacrifice of himself.

He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21. Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.

The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. iii. 22.

They that are Christ's have crucified the flesh with the affections and lusts. Gal. v. 24.

Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi. 14.

Blotting out the hand-writing, &c.—nailing it to his cross. Col. ii. 14.

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. iii. 18.

Mention some of the principal types of this offering up of our Lord Jesus.

The offering up of Isaac, Gen. xxii. compared with Rom. viii. 32.

The Paschal Lamb, Exod. xii. compared with John i. 29, and 1 Cor. v. 7.

The Brazen Serpent, Num. xxi. 7, 9, compared with Isa. xlv. 22, and John iii. 14, 15.

What became of the body of Jesus after he was dead?

It was buried honourably by night, by Joseph of Arimathea, who begged it of Pilate. Matt. xxvii. 57—60.

Nicodemus also assisted at the interment. John xix. 39, 40.

He made his grave with the rich. Isa. liii. 9.

Those who were crucified by the Romans were generally exposed to the fowls of the air; and a guard was set to prevent pitying friends from burying their bodies. Matt. xxvii. 65, 66.

What next do we believe respecting Jesus Christ?

That "he descended into hell."

Hell, or *Hades*, has various significations in the Scriptures.

1. The grave.

Out of the belly of hell cried I. Jon. ii. 2.

2. The place of departed spirits. [*See note.*]

3. The state of future torment.

In hell he lift up his eyes, being in torments. Luke xvi. 23.

Thou wilt not leave my soul in hell. Ps. xvi. 10. Acts ii. 27.

Having loosed the pains of death, because it was not possible that he should be holden of it. Acts ii. 24.

His soul was not left in hell, neither his flesh did see corruption. Acts ii. 31.

He descended into the lower parts of the earth. Eph. iv. 9.

Why did Christ thus descend into hell?

That through death he might destroy him that had the power of death, that is the devil. Heb. ii. 14.

Where was the soul of the Redeemer while his body remained in the grave?

In paradise, (Luke xxiii. 43,) where the souls of the righteous, separated from their bodies, remain till the day of resurrection. They will then have their "perfect consummation and bliss both in body and soul" in the "eternal and everlasting glory" of God. Let us so live that such may be our resurrection, and that we rise not to shame and everlasting contempt.

NOTE.

THE PLACE OF DEPARTED SPIRITS.

THESE words are from the American Prayer Book, in which the article of the Creed last considered, (he descended, &c.) are said to be "of the same meaning" with these: "*he went into the place of departed spirits.*" This being the sense in which this article is received by the Protestant Episcopal Church, it is desirable to add a few words for its further explanation.

In the original of the New Testament, there are two words which the translators of the English version render *hell*. These are *gehenna* and *hades*. The former of these *always* means the place of punishment, the latter "was among Greek authors used indifferently for *the place of all departed souls*, whether good or bad; and by it were meant the invisible regions where those spirits were lodged." (*Bishop Burnet.*) We know that the souls of men after death are in *a separate state*, and must so continue until the resurrection. What that state is we do not know, except the general fact that the righteous enjoy happiness and the wicked misery, but neither so *complete* as they will be after the re-union of the soul and body. Our knowledge on this point being thus limited, we cannot follow our Lord into "the place of departed spirits," and ascertain the precise manner in which his soul existed there, nor are we required to make the attempt. All that is designed by this article of the creed probably is, that Christ suffered death *fully*, not only in its effects upon the *body*, but the *soul*. That "while his body was laid in a grave as ordinarily the bodies of dead men are, his soul was conveyed into such receptacles *as the souls of other persons use to be.*"—*Bishop Pearson on the Creed.*

ON THE CREED

§ 3. ON THE DIVINITY OF CHRIST.

JESUS CHRIST has been considered as the *Saviour*, and as the *Anointed of God*; we must now consider him as the "*Only Son*" of *God*, and as "*Our Lord*;" a part of our belief of such importance as to demand a distinct and separate discussion.

*What evidence have we that Jesus Christ is the only Son of God?**

1. We have the witness of men.

Thou art Christ, the Son of the living God. Matt. xvi. 16.

We beheld his glory, as of the only begotten of the Father. John i. 14.

The only begotten Son, &c. John i. 18.

I saw and bare record that this is the Son of God. John i. 34.

Nathaniel said, Thou art the Son of God. John i. 49.

I believe that thou art the Christ, the Son of God. John xi. 27.

I believe that Jesus Christ is the Son of God. Acts viii. 37.

God sent his only begotten Son into the world. 1 John iv. 9.

We have a great High Priest, Jesus the Son of God. Heb. iv. 14.

2. We have the witness of Christ himself.

Art thou the Son of the Blessed? and he said, I am. Mark xiv. 61, 62.

God—gave his only begotten Son. John iii. 16.

He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John iii. 18.

The Son of God—is he that talketh with thee. John ix. 35. 37.

I said, I am the Son of God. John x. 36.

3. We have also the witness of God the Father.

Thou art my Son, this day have I begotten thee. Ps. ii. 7. Acts xiii. 33. Heb. i. 5; v. 5.

This is my beloved Son, in whom I am well pleased. Matt. iii. 17; xvii. 5.

That holy thing shall be called the Son of God. Luke i. 35.

Jesus Christ is also *our Lord*.

The Lord said unto my Lord, &c. Ps. cx. 1. Matt. xxii. 44.

That every tongue should confess that Jesus Christ is Lord. Phil. ii. 11.

Our Lord and Saviour Jesus Christ. 2 Pet. iii. 18.

Who is King of kings, and Lord of lords. 1 Tim. vi. 15. Rev. xvii. 14; xix. 16. [See also John xiii. 13.]

Remember, that he that honoureth not the *Son*, honour-eth not the Father which hath sent him. John v. 23. And think not to honour him with your lips, and call him *Lord*,

* See note at the end of the section, page 53.

Lord, while you do not the things which he commands you. Luke vi. 46. Join in the confession, 'Thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father;' and while you believe that Jesus is God, and has 'made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world,' pray that you 'may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in him.' Acts xxvi. 18.

In order that our faith in him may be strengthened, let us examine the proofs of his Divinity.

It appears from many passages of the New Testament, that our Lord Jesus Christ directed both his disciples and the Jews to the Prophecies of the Old Testament as pointing out the Messiah to be such a character as they saw *him* to be. Luke xxiv. 25—27. 44—46. John v. 39. 46. And that the Apostles frequently referred to the Scriptures of the Old Testament for proofs of his Divinity.

John i. 45. Acts iii. 22. 24; xiii. 27—30; xvii. 2, 3; xxvi. 22; xxviii. 23. 1 Pet. i. 10, 11.

To him give all the prophets witness. Acts x. 43.

COMPARE	WITH	COMPARE	WITH
Gen. 3. 15,	Rom. 16. 20.	Ps. 40. 6—8,	Heb. 10. 1—14.
12. 1—3,	} Matt. 1. 1. Acts 3. 25, 26. Gal. 3. 8—16. Heb. 7. 1, 2. { Mal. 3. 1. { Acts 7. 30. 35. { Rev. 10. 1. 6. Luke 1. 33. 1 Cor. 10. 9. Heb. 4. 14. 16. John 3. 14. Rev. 22. 16. Heb. 6. 18. Acts 3. 22. 10. 33. 17. 24. Rev. 5. 9. Acts 4. 25—27. Heb. 2. 6—9. { Acts 2. 31. { 13. 35. Matt. 27. 46. John 10. 14. 1. 2. 13.	45. 6, 7,	1. 8, 9.
22. 13,		47,	{ Applied by the
26. 2—5,		68. 18,	} Jews.
28. 13, 14,		69. 9,	Eph. 4. 7, 8.
14. 18, 19,		21,	John 2. 17.
48. 15, 16,	72. 17,	Matt. 27. 34.	
49. 10,	78. 56,	Rev. 15. 4.	
Exod. 17. 7,	88. 15,	1 Cor. 10. 9.	
Lev. 16. 2,	89. 20.	Mark 14. 33.	
Numb. 21. 8, 9,	97. 7.	Luke 1. 69.	
21. 17,	102. 25, 26,	Heb. 1. 6.	
35. 25,	106. 14,	1. 10—12.	
Deut. 18. 15—19,	109. 4—20.	1 Cor. 10. 9.	
1 Sam. 2. 10,	110.	Acts 1. 15—20.	
2 Chron. 6. 18,	118. 22, 23,	{ Matt. 22. 44.	
Job 19. 25—27,	132. 11,	{ Heb. 1. 13.	
Ps. 2,	Prov. 8. 22. 31,	{ Mark 12. 10.	
8,	30. 4,	{ Acts 4. 11.	
16. 10,	Cant. 1. 4, and }	Luke 1. 69, 70.	
22,	elsewhere, }	John 1. 1, 2.	
23,	Isa. 7. 14,	3. 13.	
80. 1,	8. 13—15,	6. 44.	
24. 7—10,		Matt. 1. 23.	
		{ Rom. 9. 33.	
		{ 1 Pet. 2. 7, 9.	

COMPARE	WITH	COMPARE	WITH
Isa 9. 6, 7,	Luke 1. 32, 33.	Dan. 2. 44, 45,	Rev. 11. 15.
11. 1—10,	Rom. 15. 12.	7. 13, 14,	1 Cor. 15. 24.
28. 16,	9. 33.	9. 26,	Luke 24. 26.
35. 4—6,	Matt. 11. 2—6.	Hos. 1. 7—11,	Matt. 1. 21—23.
40. 3—5,	3. 1—3.	3. 5,	Acts 15. 16.
40. 10, 11,	John 10. 11. 16.	11. 1,	Matt. 2. 15.
42. 1—4,	Matt. 12. 17—21.	12. 3, 5,	Acts 7. 30—35.
44. 6,	Rev. 1. 8.	Joel 2. 28—32,	2. 16—21.
45. 23,	Rom. 14. 11.	Amos 9. 11, 12,	15. 15—17.
49. 6,	Acts 13. 47.	Obad. ver. 21.	Rev. 11. 15.
50. 6,	Matt. 26. 67.	Jon. 1. 17,	Matt. 12. 40.
52. 14,	27. 29, 30.	Mic. 5. 2—4,	2. 5, 6.
53,	26 and 27.	Nah. 1. 15,	Acts 10. 36.
54. 5,	John 3. 29.	Hab. 3. 18,	Luke 2. 30.
55. 4,	13. 37.	Zeph. 3. 15—17,	Rev. 21. 3.
59. 20,	Rom. 11. 26.	Hag. 3. 6—9,	Heb. 12. 25, 26.
61. 1,	Luke 4. 18.	Zech. 2. 10,	John 1. 14.
62. 1—3,	Acts 26. 23.	3. 8,	Luke 1. 78.
63. 1—6,	Rev. 19. 13.	6. 12, 13,	Heb. 6. 20.
65. 1, 2,	Rom. 10. 20.	9. 9,	Matt. 21. 5.
Jer. 23. 5, 6, } 33. 15, 16, } 31. 22,	2 Cor. 5. 21.	11. 8—13,	27. 7—10.
Ezek. 17. 22—24,	Luke 1. 34, 35.	12. 10,	John 19. 37.
34. 23, 24,	Matt. 13. 32.	13. 7,	Matt. 26. 31.
37. 24, 25,	Rev. 22. 16.	14. 5,	25. 31.
	Luke 1. 32.	Mal. 3. 1—3,	11. 10.
		4. 2—6,	Mark 9. 11, 12.

In what passages of Scripture is Christ spoken of as God?

Thy throne, O God, is for ever. Ps. xlv. 6. Heb. i. 8.

The mighty God, the everlasting Father. Isa. ix. 6.

Holy, holy, holy, is the Lord of Hosts. Isa. vi. 3.

These things said Esaias, when he saw his glory, and spake of him, (Christ.) John xii. 41.

Awake, O sword, against the man that is my fellow. Zech. xiii. 7.

Emmanuel, which being interpreted, is, God with us. Matt. i. 23.

The Word was God. The word was made flesh, &c. John i. 1. 4.

The Jews sought to kill him, because he made himself equal with God. John v. 18.

Thou, being a man, makest thyself God. John x. 33.

Feed the church of God, which he hath purchased with his own blood. Acts xx. 28.

Christ, who is over all, God blessed for ever. Rom. ix. 5.

Who being in the form of God, thought it not robbery to be equal with God. Phil. ii. 6.

In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

God was manifest in the flesh. 1 Tim. iii. 16.

The great God and our Saviour, Jesus Christ. Tit. ii. 13.

His Son Jesus Christ; this is the true God. 1 John v. 20.

The only wise God our Saviour. Jude 25.

There are certain attributes or perfections which belong to none but the Supreme Being. Wherever, therefore, we find these perfections ascribed to any being in the Scrip-

tures, we have the fullest assurance that this being is God: for

He will not give his glory to another. Isa. xlii. 8.

1. God existed from eternity.

I am the first, and I am the last; and beside me there is no God. Isa. xlv. 6.

The same declaration is made by Christ.

I am the first, and I am the last. Rev. i. 17; xxii. 13.

Out of thee shall he come forth—whose goings forth have been from of old, from everlasting. Mic. v. 2.

Before Abraham was, *I am*. John viii. 58.

(By which name God revealed himself to Moses. Exod. iii. 24.)

I came forth from the Father, and am come into the world. John xvi. 28.

The glory which I had with thee before the world was. John xvii. 5.

Melchisedec, having neither beginning of days, nor end of life, but made like unto the Son of God. Heb. vii. 3.

Jesus Christ, the same yesterday, and to-day, and for ever. Heb. xiii. 8.

If David call him Lord, how is he his son? Matt. xxii. 45.

I am the root and the offspring of David. Rev. xxii. 16.

2. God created all things.

I am the Lord that maketh all things, alone, by myself. Isa. xlv. 24.

I, even my hands, have stretched out the heavens. Isa. xv. 12.

We find creation ascribed to Christ.

All things were made by him. John i. 1. 3. 10.

All things were created by him and for him. Col. i. 16.

Thou Lord in the beginning hast laid the foundation of the earth. Heb. i. 10.

For whom—and by whom are all things. Heb. ii. 10.

Thou hast created all things. Rev. iv. 11.

3. God supports and sustains all things.

In whose hand is the soul of every living thing, and the breath of all mankind. Job xii. 10.

Thou takest away their breath, they die. Ps. civ. 29

The same is said of Christ.

Upholding all things by the word of his power. Heb. i. 3.

By him all things consist. Col. i. 17.

4. God is omnipresent.

The eyes of the Lord run to and fro through the whole earth. 2 Chron. xvi. 9.

We find that Christ is also present everywhere.

Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20.

I am with you always, even unto the end of the world. Matt. xxviii. 20.

While conversing with Nicodemus, he called himself "the Son of man, which is in heaven." John iii. 13.

He is always in every place, for he can attend to the prayers of all that call upon him. 1 Cor. i. 2.

He is therefore able to succour them that are tempted. Heb. ii. 18.

He is always at hand to defend his sheep, so that none shall pluck them out of his hand. John x. 28.

5. God is omniscient.

The Lord looketh on the heart. 1 Sam. xvi. 7.

Thou only knowest the hearts of the children of men. 2 Chron. vi. 30.

I the Lord search the hearts, I try the reins. Jer. xvii. 9, 10.

The very same thing is said of Jesus Christ.

I am he which searcheth the reins and hearts. Rev. ii. 23.

And Jesus, knowing their thoughts, said. Matt. ix. 4; xii. 25. Luke vi. 8.

Jesus perceived in his spirit, that they reasoned within themselves. Mark ii. 6. 8.

Jesus, immediately knowing in himself, said. Mark v. 30.

He knew all men, he knew what was in man. John ii. 24, 25. Jesus knew from the beginning who they were that believed not. John vi. 64.

Lord, thou knowest all things. John xxi. 17.

6. God alone is the object of divine worship.

Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.

Second commandment. Exod. xx. 4—6.

Yet in the days of his flesh, Jesus suffered himself to be worshipped by his disciples; after his resurrection and ascension he was worshipped by his apostles: and he is now worshipped in heaven by the glorified hosts of saints and angels.

They fell down and worshipped him. Matt. ii. 11.

There came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. Matt. viii. 2.

They which were in the ship, came and worshipped him. Matt. xiv. 33.

Then came she and worshipped him, saying, Lord, help me. Matt. xv. 25. 28.

They came and held him by the feet and worshipped him. Matt. xxviii. 9.

When they saw him they worshipped him. Matt. xxviii. 17.

The apostles said unto the Lord, Increase our faith. Luke xvii. 5.

Lord, remember me when thou comest into thy kingdom. Luke xxiii. 42.

The blind man whom he restored to sight, worshipped him. John ix. 38.

Thomas said unto him, My Lord, and my God. John xx. 28.

Christians are described as *calling on his name*, that is, praying to him. Acts ix. 14. 21. 1 Cor. i. 2.

They stoned Stephen, calling upon *God*,* and saying, Lord Jesus, receive my spirit. Acts viii. 59.

Whosoever shall call upon the name of the Lord shall be saved. Rom. x. 13.

The Apostle Paul prayed to Jesus, and received this answer, *My* grace is sufficient; *My* strength is made perfect, &c., and he adds, That the *power* of Christ may rest upon me. 2 Cor. xii. 8, 9.

He prayed to Jesus for the Thessalonians: Now our Lord Jesus Christ comfort your hearts. 2 Thess. ii. 16, 17.

Let all the angels of God worship him. Heb. i. 6.

The twenty-four elders fell down before the Lamb, saying, Blessing and honour be to him that sitteth on the throne, and to the Lamb. Rev. v. 8. 13.

NOTE.

HIS ONLY SON.

It is important to notice this expression. By it we express the belief that Jesus was the Son of God in a sense which is applicable to no created being. Whosoever uses this part of the creed in the sense which *Scripture* attaches to its terms, expresses no less than this. "I do profess to be fully assured of this assertion, as of a most certain, infallible, and necessary truth, that Jesus Christ, the Saviour and Messias, is the true, proper, and natural Son of God, begotten of the substance of the Father; which being incapable of division or multiplication, is so really and totally communicated to him that he is of the same essence with him, *God of God, light of light, very God of very God*. And as I assert him to be the Son, so do I also exclude all other persons from that kind of sonship, acknowledging none but him to be begotten of God by that proper and natural generation."—*Bishop Pearson on the Creed*. To attach to the expression referred to a lower sense than this is inconsistent with the Scriptures, whose meaning the Creed represents, and with the doctrine universally prevalent in the Church when the creed was framed.

OUR LORD.

The table in this section (which will well repay the reader for a careful examination) shows that many passages of the Old Testament which speak of the LORD or JEHOVAH are quoted or referred to in the New as being spoken of CHRIST. Thus Malachi, delivering the words of "the Lord of hosts," (iii. 1,) says, "I will send my messenger, and he shall prepare the way before me." In St. Matt. xi. 10. &c. we learn that this messenger was John the Baptist, and he came as we know to prepare the way of CHRIST. It was also prophesied of him by Isaiah (xi. 3, compared with Matt. iii. 3,) that he should prepare the way of the LORD (JEHOVAH;) Zacha-

* The reader should not lay any stress upon the occurrence of the name of *God* here, as it is not in the original, but added by the translators of the English Bible, which the fact of its being in *Italic letters* indicates. All words so printed in the English Bible are thus supplied to complete what appeared to the translators, and what in most cases is, *obviously* the sense. This passage however presents conclusive evidence of the Divinity of the Saviour. It was Jesus upon whom Stephen called, and his solemn and dying prayer thus addressed to him is an act of worship, which it would be idolatry to offer to him were he not God.

as declares to us the fulfilment of the prophecy, in his song of joy on the coming of our Saviour, (Luke i. 76.) saying of John, "thou shalt go before the face of the Lord to prepare his way," "where," says Bishop Pearson, "*Christ is certainly the Lord, and the Lord undeniably Jehovah.*" So also the declaration of Joel, (ii. 32.) "Whosoever shall call upon the name of the LORD (JEHOVAH) shall be delivered," is applied by St. Paul in Rom. x. 13 to the Lord Jesus, as is evident from the ninth verse of the same chapter. "If thou shalt confess with thy mouth the Lord Jesus—thou shalt be saved."—"For whosoever shall call upon the name of the Lord shall be saved." The LORD JESUS is therefore he, of whom the prophet spoke as JEHOVAH.

These passages are quoted from among many to illustrate the argument, upon which some further remarks may be found in Bishop Pearson on the Creed. This author also points out another sense in which the title of "our Lord" is applied to Christ, of which it is important to speak. The Saviour in his Divine nature is Lord from eternity. He is *also* Lord over all things in virtue of his office as Mediator between God and man. "As we have observed two natures united in his person, so must we also consider two kinds of dominion belonging respectively to those natures; one inherent in his divinity, the other bestowed upon his humanity; one as he is Lord the maker of all things, the other as he is made Lord of all things." "The Word was God," (John i. 1.) and as such possessed of the first kind of dominion; he was "made both Lord and Christ," (Acts ii. 36.) when he took upon him the nature of man, and became our Mediator with God, and as such is Lord in the second sense. "These two meanings must be *united* in order to understand rightly the force of our expression when we declare our belief in Christ as our Lord." "And though he be thus Lord of all things," Bishop Pearson adds, "by the first creation and preservation of them, yet he is more peculiarly the Lord of us who by faith are consecrated to his service: for through the work of our redemption he becomes our Lord both by the right of conquest and of purchase, and making us the sons of God and providing heavenly mansions for us, he acquires a further right of promotion, which, considering the covenant we all make to serve him, is at last completed in the right of a voluntary obligation. And thus I believe in *Christ our Lord.*"

ON THE CREED.

§ 4. ON THE RESURRECTION OF CHRIST.

WHAT does the Creed further teach us to believe concerning Jesus Christ?

That "the third day he rose from the dead."

This event was foretold by our Saviour, who made frequent allusions to it.

Matt. xii. 40; xvi. 21; xvii. 23; xx. 19. Mark viii. 31; ix. 31; x. 34; xiv. 58. Luke ix. 22; xiii. 32; xviii. 33; xxiv. 7. John ii. 19. 21; x. 15. 18.

These declarations must have been made very explicitly and very publicly, as an attempt on the part of his followers to accomplish the prophecy, was expected by the chief priests. Matt. xxvii. 63. And the risen Jesus upbraids

his disciples with their backwardness in believing a fact so plainly declared to them.

O fools, and slow of heart to believe. Luke xxiv. 25.

They knew not the Scriptures, that he must rise again from the dead. John xx. 9.

The resurrection was typified in

Isaac's being brought to be sacrificed. Heb. xi. 19.

Jonah's being three days and three nights in the whale's belly. Matt. xii. 40.

Our Saviour died on Good Friday, the day of preparation, about three o'clock in the afternoon; he was buried that evening, and was in the grave on Saturday, (the Jewish Sabbath,) Matt. xxviii. 1. Mark xvi. 1, 2. Luke xxiii. 56. On Saturday night the chief priests obtained of Pilate a guard to watch the body till the third day should be past. Matt. xxvii. 63—66. On the first day of the week (our Sunday) early in the morning, he rose again.

The Jewish Sabbath commemorated the redemption of Israel from Egyptian bondage. The Christian Sabbath commemorates the redemption of the soul from the worse bondage of Satan. It is called the Lord's Day. Rev. i. 10.

What do you mean by Christ's rising from the dead?

His soul and his body, which had been separated by death, were reunited, and he rose with the same body with which he died.

What are the proofs of his resurrection?

Men and angels testified it.

The soldiers appointed to watch the sepulchre. Matt. xxviii. 11.

Matt. xxviii. 6. 9, 10, 17. Mark xvi. 6. 10, 13. Luke xxiv. 4—6.

15—35. John xx. 12, 14, 19, 26. Acts i. 3—9; iv. 33; xiii.

33. Rom. i. 4. 1 Cor. xv. 5—8. 2 Tim. ii. 8.

He conversed with his disciples, and ate and drank with them, &c. He continued on earth forty days after his resurrection. Acts i. 3.

The facts of which the evidence of the resurrection consists, are attested by a succession of witnesses, and may be comprised under,

Appearances of the Angels.

To the Roman soldiers. Matt. xxviii. 3.

To the other Mary and Salome. Mark xvi. 5.

To Joanna and those with her. Luke xxiv. 4, 11.

To Mary Magdalene. John xx. 11, 12.

Appearances of Christ to the women.

To the other Mary and Salome. Matt. xxviii. 9.

To Mary Magdalene. John xx. 15.

Appearances of Christ to the disciples and apostles.

He must have appeared often during the forty days he was upon earth; of the visits which he made eleven, viz. those to the women, and the following, are mentioned.

To the eleven in Galilee. Matt. xxviii. 16.

To the two disciples in journeying to Emmaus. Mark xvi. 12

Luke xxiv. 13, &c.

To the eleven when they sat at meat. Mark xvi. 14.

To Simon. Luke xxiv. 34.

To Thomas. John xx. 27.

To the disciples at the sea of Tiberias. John xxi. 1, &c.

To Paul. Acts ix. 5.

To five hundred at once. 1 Cor. xv. 6.

Last of all, he was seen of me (Paul) also. 1 Cor. xv. 8.

When does our Church commemorate the resurrection?

On Easter Sunday.

What are the uses of the resurrection?

1. To prove our Saviour's divinity.

Declared to be the Son of God with power, by the resurrection from the dead. Rom. i. 4.

Sometimes he is said to be raised by his own power. John ii. 19—22; x. 15—18. Sometimes by the power of God. Acts ii. 32. Gal. i. 1. Eph. i. 19. Phil. ii. 9.

2. To assure us of the sufficiency of his sacrifice.

Raised again for our justification. Rom. iv. 25.

Therefore being by the right hand of God exalted, &c. Acts ii. 31—33.

3. As a pledge of our own resurrection.

He that raised up Christ from the dead shall also quicken your mortal bodies. Rom. viii. 11.

Christ—is become the first-fruits of them that slept. 1 Cor. xv. 20.

Them also which sleep in Jesus God will bring with him. 1 Thess. iv. 14.

If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi. 5.

4. To lead us to die to sin.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Rom. vi. 11.

That he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 2 Cor. v. 15.

If ye then be risen with Christ, seek those things which are above. Col. iii. 1.

5. As the grand proof of the truth of the Gospel.

If Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Cor. xv. 14.

And if Christ be not raised, your faith is vain. 1 Cor. xv. 17.

6. As a pattern of our resurrection.

Death made no change in the *person or character* of Christ; he was the same after he rose, as he was before he was put to death. His kindness to his friends, and his pity to his enemies, were the same; and death will make no change in us.

Where the tree falleth, there it shall be. Eccl. xi. 3.

He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still. Rev. xxii. 11.

The Apostles laid down the resurrection as the foundation of their preaching.

Acts i. 21, 22; ii. 31, 32; iii. 15; iv. 2. 33; x. 40; xiii. 31; xvii. 18. 32; xxiv. 15. 21.

Where did our Saviour go, when he left the earth after his resurrection?

“He ascended into heaven.”

Mark xvi. 19. Luke xxiv. 51. Acts i. 9. Eph. iv. 8—10.

Whom the heaven must receive, until the times of restitution of all things. Acts iii. 21.

He promised to send the Spirit as the fruit of his ascension. John xvi. 7.

It was accordingly sent on the day of Pentecost. Acts ii. 3, 4.

The ascension of our Lord was predicted by the Psalmist.

Lift up your heads, O ye gates, &c.—and the King of glory shall come in. Ps. xxiv. 9, 10.

Thou hast ascended on high. Ps. lxxviii. 18.

What is his station in heaven?

He “sitteth on the right hand of God the Father Almighty.”

God also hath highly exalted him, &c. Phil. ii. 9.

God is a Spirit, and has no parts: but he describes himself as having them in condescension to our capacities.

“*The right hand of God*” means a place of power.

Matt. xxvi. 64. Mark xiv. 62. Luke xxii. 69.

A place of honour and happiness.

Ps. cx. 1. John xvii. 4, 5. Eph. i. 20, 21. 1 Pet. iii. 22.

Sometimes Christ is described as sitting, to signify his continuance in his high station.

He was received into heaven, and sat down, &c. Mark xvi. 19.

This Jesus hath God raised up, &c. The Lord said unto my lord, sit thou on my right hand. Acts ii. 32—34.

He sat down on the right hand of the Majesty on high. Heb. i. 3.

Who is set on the right hand of the throne of the Majesty in the heavens. Heb. viii. 1.

Sometimes he is represented as standing, to show that he is ever making intercession for us.

Stephen saw Jesus standing on the right hand of God. Acts vii. 55.

The place of his abode is heaven; a place of eternal blessedness.

We have a great High Priest that is passed into the heavens Jesus, the Son of God. Heb. iv. 14.

What is his office in heaven?

He appears before the Father as our Mediator, Intercessor, and Advocate. He pleads his merits, and takes care of all the interests of his Church.

1. He is there to intercede for us.

No man cometh unto the Father but by me. John xiv. 6.

Who also maketh intercession for us. Rom. viii. 34.

He ever liveth to make intercession for them. Heb. vii. 25.

Now to appear in the presence of God for us. Heb. ix. 24.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. 1 John ii. 1.

2. To supply our wants.

And I, if I be lifted up, will draw all men unto me. John xii. 32.

My God shall supply all your need, according to his riches in glory by Christ Jesus. Phil. iv. 19.

That we may obtain mercy, and find grace to help in time of need. Heb. iv. 16.

3. To prepare a place for us.

If I go and prepare a place for you, I will come again. John xiv. 3.

4. To turn us from iniquity. Acts iii. 26.

5. To give repentance and forgiveness of sins.

Him hath God exalted to give repentance and remission of sins. Acts v. 31.

But although he is thus removed out of our sight, he is nevertheless present wherever two or three are met together in his name; and he has declared that he is with his church alway, even unto the end of the world.

What glorious gifts has our Lord received for men by his resurrection and ascension, and how freely does he dispense them even to the chief of sinners! By virtue of this his exaltation, he sends down his Holy Spirit, to convince of sin, to lead to repentance, to assure of forgiveness, to enable us to grow in grace, to keep us from falling, and

to prepare us for eternal glory. Through him we receive a gracious answer to our prayers, and obtain all things needful both for our souls and bodies. If our souls be impressed with a due sense of gratitude to our blessed Redeemer, for these, his inestimable gifts, purchased at so great a price, we shall indeed die unto sin, crucifying the flesh, with its affections and lusts, and being raised from our spiritual death, shall henceforth live a life of righteousness and holiness, by faith on the Son of God.

Collect, Sunday before Easter.—Grant that we may both follow the example of his patience, and also be made partakers of his resurrection.

Ascension Day.—Grant that as we do believe thy only begotten Son to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell.

ON THE CREED.

§ 5. ON THE LAST JUDGMENT.

WHAT is the last article of the Creed respecting our Saviour?

“From thence he shall come to judge the quick and the dead.”

We have already considered the office of Christ in heaven as the Mediator: he will fill that office till all his enemies be subdued, (Heb. x. 12, 13,) and his people all gathered in; then cometh the end, (1 Cor. xv. 24—28,) when he shall come to judgment, and sitting on his great white throne, surrounded by his holy angels, shall dispense rewards and punishments to all men, according as their deeds have been good or evil, admitting the righteous into the kingdom of his Father, and taking vengeance on them that have not known God, nor obeyed his gospel. The time when this awful event will take place is unknown, even to the angels, (Matt. xxiv. 36,) but

It is certain. In this life God's people have very many sorrows and troubles, while the wicked are in prosperity, and say, in the pride of their heart, “How doth God know?” Reason therefore intimates, and Scripture confirms the truth, that another state of existence is to be looked for, in which the justice of God will be made appa-

rent, where happiness will attend the righteous, and misery be the portion of the wicked.

Ps. x. xvii. 14; xxxvii. 10. 35, 36; lxxiii. 4. 11, 12.

He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Matt. v. 45.

The tares are suffered to grow with the wheat till the harvest. Matt. xiii. 24—30.

But then a final separation takes place; the wheat is gathered into the garner, and the tares will be burnt: so will it be at the end of the world. Matt. xiii. 40.

Intimations of a judgment were given in Old Testament times,

TO CAIN.

If thou doest well shalt thou not be accepted, &c. Gen. iv. 7.

TO ENOCH.

Enoch walked with God, and he was not; for God took him. Gen. v. 24.

Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh with ten thousand of his saints. Jude 14.

TO ABRAHAM.

Shall not the Judge of all the earth do right? Gen. xviii. 25.

TO JACOB.

I have waited for thy salvation, O Lord. Gen. xlix. 18.

And he was gathered unto his people. Gen. xlix. 33.

TO MOSES.

The God of Abraham, of Isaac, and of Jacob. Exod. iii. 6. 16.

That the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. Luke xx. 37. 33.

TO JOB.

I know that my Redeemer liveth. Job xix. 25.

TO HANNAH.

The Lord shall judge the ends of the earth. 1 Sam. ii. 10.

TO SAUL.

To-morrow shalt thou and thy sons be with me. 1 Sam. xxviii. 19.

TO ELIJAH.

The Lord took up Elijah into heaven by a whirlwind. 2 Kings ii. 11.

TO DAVID.

The wicked shall be turned into hell. Ps. ix. 17.

My flesh also shall rest in hope, &c. Ps. xvi. 9—11.

He asked life of thee, and thou gavest it him, even length of days for ever and ever. Ps. xxi. 4.

He shall call to the heavens from above, and to the earth that he may judge his people, &c. Ps. l. 4—6.

Thou shalt guide me with thy counsel, and afterward receive me to glory, &c. Ps. lxxiii. 24—26.

For he cometh, for he cometh, to judge the earth. Ps. xcvi. 13; xcvi. 9.

TO SOLOMON.

The wicked is driven away in his wickedness, but the righteous hath hope in his death. Prov. xiv. 32.

God shall judge the righteous and the wicked. Eccl. iii. 17.

But know that for all these things God will bring thee into judgment. Eccl. xi. 9.

The spirit shall return unto God who gave it. Eccl. xii. 7.

God shall bring every work into judgment. Eccl. xii. 14.

TO ISAIAH.

They shall both burn together, and none shall quench them. Isa. i. 31.

He will swallow up death in victory, &c. Isa. xxv. 8.

Thy dead men shall live, &c. Isa. xxvi. 19—21.

Tophet is ordained of old; the breath of the Lord, like a stream of brimstone, doth kindle it. Isa. xxx. 33.

Who—shall dwell with everlasting burnings? Isa. xxxiii. 14.

The righteous is taken away from the evil to come. He shall enter into peace. Isa. lvii. 1, 2.

Their worm shall not die, neither shall their fire be quenched. Isa. lxvi. 24.

TO EZEKIEL.

The soul that sinneth, it shall die. Ezek. xviii. 4, 24, 26.

TO DANIEL.

I beheld till the thrones were cast down, &c., the judgment was set, and the books were opened. Dan. vii. 9, 10.

Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame, and everlasting contempt. Dan. xii. 2.

TO HOSEA.

I will ransom them from the power of the grave, &c. O grave, I will be thy destruction. Hos. xiii. 14.

TO AMOS.

Prepare to meet thy God. Amos iv. 12.

TO MALACHI.

They shall be mine, in that day when I make up my jewels. Mal. iii. 17.

The patriarchs, Abraham, Isaac, and Jacob, spoke of themselves as pilgrims and strangers in a land which was not their home: and they that say such things declare plainly that they seek a country. Heb. xi. 13, 14.

The New Testament points it out still more clearly.

Martha saith, I know that he shall rise again in the resurrection, at the last day. John xi. 24.

Jesus Christ whom the heaven must receive until the times of restitution of all things. Acts iii. 20, 21.

To be with Christ, which is far better. Phil. i. 23, 24.

We shall all stand before the judgment-seat of Christ. Rom. xiv. 10. 2 Cor. v. 10.

It is appointed unto men once to die, but after this the judgment. Heb. ix. 27.

Behold, the judge standeth before the door. James v. 9.

Reserved unto fire against the day of judgment. 2 Pet. iii. 7.
The day of the Lord will come as a thief in the night. 2 Pet. iii. 10.

The angels which kept not their first estate, he hath reserved unto the judgment of the great day.—Even as Sodom and Gomorrah are set forth for an example, suffering the vengeance of eternal fire. Jude 6, 7.

The New Testament also contains many figurative descriptions of this awful day.

Every tree which bringeth not forth good fruit is hewn down, and cast into the fire. Matt. iii. 10.

Whose fan is in his hand, and he will thoroughly purge his floor, &c. Matt. iii. 12.

The tares and the reapers. Matt. xiii. 30. 39.

The net which gathereth both good and bad. Matt. xiii. 47, 48.

The evil servant's portion. Matt. xxiv. 47—51.

The wise and foolish virgins. Matt. xxv. 10.

The talents. Matt. xxv. 19—21.

The shepherd dividing the sheep from the goats. Matt. xxv. 31—33.

The rich man and Lazarus. Luke xvi. 19—31.

As it was in the days of Noe, so shall it be in the days of the Son of man. Luke xvii. 26. Matt. xxiv. 37. 39.

Who is to be the Judge?

The Lord Jesus Christ.

When God shall judge the secrets of men by Jesus Christ. Rom. ii. 16.

We shall all stand before the judgment-seat of Christ. Rom. xiv. 9, 10. 2 Cor. v. 10.

The Lord Jesus Christ, who shall judge the quick and dead. 2 Tim. iv. 1.

Why does he assume this office?

1. Because he is a partaker of the nature of those who are to stand at his tribunal.

And hath given him authority to execute judgment also, because he is the Son of man. John v. 27.

2. Because the Father hath appointed him.

The Father judgeth no man, but hath committed all judgment unto the Son. John v. 22.

Ordained of God to be the judge of quick and dead. Acts x. 42. He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained. Acts xvii. 31.

His coming is described in the most impressive manner. The Son of man shall come in the glory of his Father, with his angels. Matt. xvi. 27.

They shall see the Son of man coming in the clouds of heaven, in his own glory, and in his Father's, and of the holy angels. Matt. xxiv. 30; xxvi. 64. Mark viii. 38. Luke ix. 26.

This Jesus shall so come in like manner as ye have seen him go into heaven. Acts i. 11.

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God. 1 Thess. iv. 16.

The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire. 2 Thess. i. 7—10.

Behold, he cometh with clouds; and every eye shall see him. Rev. i. 7.

The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burned up. 2 Pet. iii. 10—13.

The angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever, that there should be time no longer. Rev. x. 5, 6.

Before this solemn tribunal there will be a general appearance of all the sons of Adam.

Before him shall be gathered all nations, &c. Matt. xxv. 32, 46.

Then shall he send his angels, and shall gather together his elect, from the four winds, &c. Mark xiii. 27.

All that are in the grave shall hear his voice, and shall come forth. John v. 28, 29.

I saw the dead, small and great, stand before God. Rev. xx. 12.

The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. Rev. xx. 13.

All shall then be judged.

The Lord Jesus Christ—shall judge the quick and the dead at his appearing. 2 Tim. iv. 1.

Who shall give account to him that is ready to judge the quick and the dead. 1 Pet. iv. 5.

Concerning what shall we be judged?

1. Men will have to give an account of all their thoughts.

The thought of foolishness is sin. Prov. xxiv. 9.

A book of remembrance was written before him, for them that thought upon his name. Mal. iii. 16.

Repent, and pray God, if perhaps the thought of thine heart may be forgiven thee. Acts viii. 22.

Inordinate affection, evil concupiscence;—for which things' sake the wrath of God cometh on the children of disobedience. Col. iii. 5, 6.

2. Of their words.

Your words have been stout against me, saith the Lord. Mal. iii. 13.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. xii. 36, 37.

To convince all that are ungodly, of all their hard speeches, which they have spoken against him. Jude 15.

3. And of their actions.

God shall bring every work into judgment, with every secret thing. Eccl. xii. 14.

He shall reward every man according to his works. Matt. xvi. 27.

I was an hungered, and ye gave me meat, &c. Matt. xxv. 35.

Who will render to every man according to his deeds. Rom. ii. 6.

To convince all that are ungodly of all their ungodly deeds which they have ungodly committed. Jude 15.

And the dead were judged,—according to their works. Rev. xx. 12.

They were judged every man according to their works. Rev. xx. 13.

Men will have to answer for sins of omission, as well as those of commission.

The wicked shall be turned into hell, and all the nations that forget God. Ps. ix. 17.

I was an hungered, and ye gave me no meat, &c. Matt. xxv. 42.

The servant that knew his master's will, and did it not, shall be beaten with many stripes. Luke xii. 47.

Be not deceived, &c. He that soweth to the flesh, shall of the flesh reap corruption, &c. Gal. vi. 7, 8.

To him that knoweth to do good, and doeth it not, to him it is sin. James iv. 17.

How will men be judged?

1. By the law of God.

The word that I have spoken, the same shall judge him in the last day. John xii. 48.

As many as have sinned in the law, shall be judged by the law. Rom. ii. 12.

Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books. Rev. xx. 12.

Mere profession will not do in that day: it will be in vain to urge,

Lord, have we not prophesied in thy name? &c. Matt. vii. 21—23. Luke xiii. 25—30.

Righteous judgment will be pronounced on all.

They shall awake, some to everlasting life, and some to shame and everlasting contempt, &c. Dan. xii. 2, 3.

They shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John v. 28, 29.

What will be the sentence and condition of the righteous?

Ye which have followed me in the regeneration shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28.

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34.

We shall be like him; for we shall see him as he is. 1 John iii. 2.

They sung a new song, saying,—Thou hast redeemed us, and made us to our God, kings and priests. Rev. v. 9, 10.

These are they which came out of great tribulation, &c. Therefore are they before the throne of God, and serve him day and night in his temple, &c. Rev. vii. 14, 17.

They sing the song of Moses, and the song of the Lamb. Rev. xv. 3.

I saw the souls of them which had not worshipped the beast, &c., and they lived and reigned with Christ. Rev. xx. 4.

What will be the sentence and condition of the wicked?

Their worm dieth not, and the fire is not quenched. Isa. lxvi. 24. Mark ix. 44.

The children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. Matt. viii. 12.

And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Matt. xiii. 42, 50.

The man without a wedding garment was cast into outer darkness, &c. Matt. xxii. 13.

And shall cut him asunder, and appoint him his portion with the hypocrites, &c. Matt. xxiv. 51.

Cast ye the unprofitable servant into outer darkness, &c. Matt. xxv. 30.

Depart from me, ye cursed, into everlasting fire. Matt. xxv. 41. Treasureth up unto thyself wrath against the day of wrath. Rom. ii. 5.

Who shall be punished with everlasting destruction from the presence of the Lord. 2 Thess. i. 8, 9.

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. vi. 16.

He shall be tormented with fire and brimstone, &c. Rev. xiv. 10, 11.

Shall have their part in the lake which burneth with fire and brimstone; which is the second death. Rev. xxi. 8.

How fearful and how inevitable!

They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord. Isa. ii. 19.

They shall say to the mountains, Cover us! and to the hills, Fall on us! Hos. x. 8.

Can thine heart endure, or can thy hands be strong in the days that I shall deal with thee? Ezek. xxii. 14.

Who among us shall dwell with everlasting burnings? Isa. xxxiii. 14.

There are only two descriptions of persons in the world, the righteous and the wicked;—you have heard the end of both. Choose you now whom you will serve. If you would die the death of the righteous, prepare for it, by living his life.

Remember, that he who will be your Judge, is the same Saviour who is now your Mediator. Make him your

friend, and you will have nothing to fear. Let the terrors of that awful day, which will surely come, and may surprise you suddenly, induce you to begin in earnest, to prepare to meet your God. When Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled. Acts xxiv. 25. Do you tremble? If you do, check not the salutary fear; do not, like Felix, put off the consideration of those important matters to a more convenient opportunity, which in your case, as in his, may never arrive. Delay not an hour to listen to the voice of wisdom, lest your angry and insulted Judge address you in that bitter reproach,—

Because I have called, and ye have refused, &c. Prov. i. 24. 31.

Seek now for pardon and acceptance, that it may be well with you in that day:—

Pray that you may be made meet to be partakers of the inheritance of the saints in light. Col. i. 12.

Give diligence to make your calling and election sure. 2 Pet. i. 10.

That so an entrance may be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 11.

Collect, 1st Sunday in Advent.—Grant that when he shall come in his glorious majesty to judge both the quick and dead, we may rise to the life immortal.

3d Sunday in Advent.—Grant that at thy second coming to judge the world, we may be found an acceptable people in thy sight.

6th Sunday after Epiphany.—Grant that when he shall appear with power and great glory, we may be made like unto him.

ON THE CREED.

§ 6. ON THE HOLY GHOST.

What is the next article in the Creed?

“I believe in the Holy Ghost.”

What is meant by the Holy Ghost?

Ghost is the same as Spirit. The Holy Ghost, or Holy Spirit, is the Third Person in the Godhead, ‘the Lord and Giver of Life, proceeding from the Father and the Son.’ He is uncreated, subsisting of himself, which can be said of none but God, ‘and with the Father and the Son together is worshipped and glorified.’

God is a Spirit. John iv. 24.

Why is the Holy Ghost called a Person ?

Because those attributes and expressions which apply to distinct persons, are used in the Scriptures when speaking of him. He is said to understand, to will, to give, to call, to do, to come, to send, to speak, to hear, &c., which all imply personality.

He appeared in a visible shape. Luke iii. 22. Acts ii. 3.

He gave the Apostles tongues. Acts ii. 4—8.

He enabled them to work many signs and wonders. Acts ii. 43.

The Spirit of the Lord caught away Philip. Acts viii. 39.

It seemed good to the Holy Ghost, &c. Acts xv. 28.

Gives men wisdom, knowledge, faith, the gifts of healing, the working of miracles, prophecy, the discerning of spirits, divers kinds of tongues, and the interpretation of tongues.

1 Cor. xii. 8—10.

He divides these severally as he will. 1 Cor. xii. 11.

Christ cast out devils by the Spirit of God. Matt. xii. 28.

What proof have you that the Holy Ghost is God ?

The various attributes and works of God are ascribed to him : and he is expressly called God in the Scriptures.

1. Creation is ascribed to him.

The Spirit of God moved upon the face of the waters. Gen. i. 2.

By his Spirit he hath garnished the heavens. Job xxvi. 13.

The Spirit of God hath made me. Job xxxiii. 4.

All the host of [heaven were made] by the breath (or spirit) of his mouth. Ps. xxxiii. 6.

Thou sendest forth thy Spirit : they are created. Ps. civ. 30.

2. Omnipresence.

Whither shall I go from thy Spirit ? Ps. cxxxix. 7.

Through him we both (Jews and Gentiles) have access by one Spirit. Eph. ii. 18.

3. Omniscience.

Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him, &c. ? Isa. xl. 13, 14.

The Spirit searcheth all things, yea, the deep things of God.

1 Cor. ii. 10.

The things of God knoweth no man, but the Spirit of God.

1 Cor. ii. 11.

The Holy Ghost commands and appoints.

The Spirit said unto Philip, Go near, &c. Acts viii. 29.

The Spirit sent Peter to Cornelius. Acts x. 20 ; xi. 12.

The Holy Ghost said, Separate me Barnabas and Saul. Acts xiii. 2.

So they, being sent forth by the Holy Ghost, departed. Acts xiii. 4.

The flock, over the which the Holy Ghost hath made you overseers. Acts xx. 28.

He forbids and prevents.

They were forbidden of the Holy Ghost to preach the word in Asia. Acts xvi. 6.

They assayed to go into Bithynia, but the Spirit suffered them not. Acts xvi. 7.

We are baptized in his name.

Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

We are blessed in his name, as one of the Trinity.

The Lord bless thee and keep thee; the Lord make his face shine upon thee; the Lord lift up his countenance upon thee, and give thee peace. Num. vi. 24—26.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. 2 Cor. xiii. 14.

Compare the following passages of Scripture, for a further proof of his divinity.

The Lord said—hear ye indeed, but understand not, &c. Isa. vi. 9.

Well spake the *Holy Ghost*, saying, Hearing, ye shall hear, and shall not understand, &c. Acts xxviii. 25, 26.

[The Israelites in the wilderness] tempted the *Lord*. Exod. xvii. 7. As the *Holy Ghost* saith—Harden not your hearts as in—the day of temptation in the wilderness, when your fathers tempted *me*. Heb. iii. 7—9.

This shall be the covenant that I will make—saith *the Lord*. Jer. xxxi. 33.

Whereof the *Holy Ghost* is a witness to us, saying—This is the covenant that I will make. Heb. x. 15, 16.

All Scripture is given by inspiration of *God*. 2 Tim. iii. 16.

Holy men of *God* spake as they were moved by the *Holy Ghost*. 2 Pet. i. 21.

Why hath Satan filled thine heart to lie to the *Holy Ghost*? Acts v. 3.

Thou hast not lied unto men, but unto *God*. Acts v. 4.

The temple of *God* is holy, which temple ye are. 1 Cor. iii. 17.

Know you not that your body is the temple of the *Holy Ghost*? 1 Cor. vi. 19.

Thou shalt not tempt the *Lord thy God*. Matt. iv. 7.

How is it that ye have agreed together to tempt the *Spirit of the Lord*? Acts v. 9.

There is none good but one, that is *God*. Matt. xix. 17.

Thy *Spirit* is good. Ps. cxliii. 10.

The Holy Ghost is called,

Good Spirit, Neh. ix. 20. Ps. cxliii. 10. *Spirit of God*, Gen. i. 2. Matt. xii. 28. *Holy Spirit*, Luke xi. 13. *Holy Spirit of Promise*, Eph. i. 13. *Spirit of Truth*, John xiv. 17; xv. 26; xvi. 13. *Quickening Spirit*, 1 Pet. iii. 18. *Spirit of Adoption*, Rom. viii. 15. *Spirit of Holiness*, Rom. i. 4. *Spirit of the Lord*; *Spirit of Wisdom and Understanding*; *Spirit of Counsel and Might*; *Spirit of Knowledge and Fear of the Lord*; Isa. xi. 2. *Spirit of Wisdom and Revelation*, Eph. i. 17. *Holy Ghost*, Matt. xii. 32. Mark i. 8. *The Spirit*, Mark i. 12. Luke ii. 27. *Spirit of Christ*, Rom. viii. 9. 1 Pet. i. 11. *Spirit of Liberty*, 2 Cor. iii. 17

Promise of the Father, Luke xxiv. 49. Acts i. 4. *Comforter*, John xiv. 16; xv. 26; xvi. 7. *Spirit of Grace*, Heb. x. 29. Zech. xii. 10. *Spirit of Glory*, 1 Pet. iv. 14. *Spirit of Life*, Rom. viii. 2. *Spirit of Grace and Supplication*, Zech. xii. 10: *Searcher of the Things of God*, 1 Cor. ii. 10.

The Holy Spirit is named above three hundred times in the Old and New Testaments.

When is the descent of the Holy Ghost celebrated?

On Whitsunday, which is the anniversary of the day of Pentecost, when the disciples being all with one accord in one place, they were all suddenly filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Is the Holy Ghost necessary to men?

Yes. Without him we cannot worship God acceptably, nor be regenerated, nor live a holy life.

They that worship God must worship him in Spirit. John iv. 24. They that are after the Spirit, [do mind] the things of the Spirit. Rom. viii. 5.

If any man have not the Spirit of Christ, he is none of his. Rom. viii. 9.

As many as are led by the Spirit of God, they are the sons of God. Rom. viii. 14.

Is the Spirit promised?

Yes.

I will pour out my Spirit, &c. Prov. i. 23. Isa. xlv. 3. Joel ii. 23. Acts ii. 17, 18.

My Spirit shall not depart out of my mouth. Isa. lix. 21.

I will put a new Spirit within you. Ezek. xi. 19.

I will put my Spirit within you. Ezek. xxxvi. 27; xxxvii. 14.

How much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13.

What is the work of the Holy Spirit?

He effects all holy changes in the natural man.

He strives with men.

My Spirit shall not always strive with man. Gen. vi. 3.

He enlightens the natural man.

The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned. 1 Cor. ii. 14.

Praying—that God may give you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened. Eph. i. 17, 18.

He teaches, and opens the understanding to understand the Scriptures.

The Holy Ghost shall teach you what ye ought to say. Luke xii. 12.

He shall teach you all things. John xiv. 26.

Words which the Holy Ghost teacheth. 1 Cor. ii. 13.

My speech and my preaching was—in demonstration of the Spirit, and of power. 1 Cor. ii. 4.

The Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened. Eph. i. 17, 18.

He convinces of sin.

When he is come, he will reprove the world of sin. John xvi. 8, 9.

He regenerates.

Except a man be born of water and of the Spirit, &c. John iii. 5, 6.

He renews.

He saved us by the washing of regeneration, and renewing of the Holy Ghost. Tit. iii. 5.

He dwells in the heart.

He dwelleth with you, and shall be in you. John xiv. 17.

Know ye not that the Spirit of God dwelleth in you? 1 Cor. iii. 16, 17.

Know ye not that your body is the temple of the Holy Ghost which is in you? 1 Cor. iii. 6, 19.

He strengthens with might.

To be strengthened with might by his Spirit, in the inner man. Eph. iii. 16.

The flesh lusteth against the Spirit, and the Spirit against the flesh. Gal. v. 17.

He is a source of consolation: He comforts us, and assures us of the willingness of God to receive and bless us.

He shall give you another Comforter—even the Spirit of truth. John xiv. 16, 17.

The Comforter, which is the Holy Ghost. John xiv. 26.

Walking in the comfort of the Holy Ghost. Acts ix. 31.

He reveals the promises to the awakened soul.

God hath revealed them to us by his Spirit. We have received not the Spirit of the world, but of God. 1 Cor. ii. 10—12.

He guides into all truth, glorifies Christ, and takes of the things of Christ, and reveals them unto us, so as to incline us to part with sin.

The Spirit—will guide you into all truth. John xvi. 13.

He shall glorify me. John xvi. 14.

For he shall receive of mine, and shall show it unto you. John xvi. 14.

He testifies of Christ.

He shall testify of me. John xv. 26.

He gives access to Christ.

Through him we both have access by one Spirit to the Father. Eph. ii. 18.

He makes us willing to return, inclines us to part with

sin, works repentance, produces grace, wisdom, knowledge, piety, truth, patience, long-suffering, forbearance, holiness, love, joy, peace, consolation, hope, trust; and all that makes holy, or fits for heaven.

The fruit of the Spirit is love, joy, peace, &c. Gal. v. 23.

The fruit of the Spirit is in all goodness, &c. Eph. v. 9.

He inspired the sacred writers.

All Scripture is given by inspiration of God. 2 Tim. iii. 16.

Of which salvation the prophets have inquired and searched diligently.—searching what, or what manner of time, the Spirit of Christ, which was in them, did signify, &c. 1 Pet. i. 10, 11.

Holy men of God spake as they were moved by the Holy Ghost. 2 Pet. i. 21.

He witnesses with us, not by particular impulses, but by coinciding with the testimony of our consciences, that we are upright in giving ourselves to God, and also by producing in us the tempers and affections of his children.

The Spirit beareth witness with our spirit, that we are the children of God. Rom. viii. 16.

My conscience bearing me witness in the Holy Ghost. Rom. ix. 1.

God bearing them witness—with gifts of the Holy Ghost. Heb. ii. 4.

Whereof the Holy Ghost is a witness to us. Heb. x. 15.

He intercedes.

The Spirit maketh intercession for us. Rom. viii. 26

He adopts.

The Spirit of adoption, whereby we cry, Abba, Father. Rom. vii. 17.

God hath not given us the spirit of fear, but of love. 2 Tim. i. 7.

He sheds abroad the love of God in the heart.

The love of God is shed abroad in our hearts by the Holy Ghost. Rom. v. 5.

He sanctifies.

Being sanctified by the Holy Ghost. Rom. xv. 16.

Ye are sanctified—by the Spirit of our God. 1 Cor. vi. 11.

Chosen through sanctification of the Spirit. 2 Thess. ii. 13.

Elect—through sanctification of the Spirit. 1 Pet. i. 2.

He seals us, and is an earnest of our inheritance.

Who hath sealed us, and given the earnest of the Spirit in our hearts. 2 Cor. i. 22.

Sealed with that Holy Spirit of promise, which is the earnest of our inheritance. Eph. i. 13, 14.

Whereby ye are sealed unto the day of redemption. Eph. iv. 30.

It is by the Spirit alone that we can do any good thing, and we are warned not to slight or grieve him. If he should finally leave us, there would be no hope of our

being again brought to repentance, and consequently our portion would inevitably be the worm that dieth not, and the fire that is not quenched.

Grieve not the Spirit. Eph. iv. 30.

Quench not the Spirit. 1 Thess. v. 19.

They rebelled and vexed his Holy Spirit. Isa. lxiii. 10.

Ye do always resist the Holy Ghost. Acts vii. 51.

Take heed that you do not resist and grieve the Holy Spirit, by living carelessly, despising his gifts, and abusing his favours. Remembering what God has said:

My Spirit shall not always strive with man. Gen. vi. 3.

And pray earnestly to him, to uphold you with his free Spirit; (Psalm li. 12,) to renew a right Spirit within you. (Psalm li. 10,) and not to take his Holy Spirit from you (Psalm li. 11.)

Ye, beloved, building up yourselves on your most holy faith praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. Jude 20, 21.

Absolution.—Let us beseech him to grant us true repentance and his Holy Spirit.

Litany.—Endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word.

Collect, Sunday after Ascension.—We beseech thee send to us thy Holy Ghost to comfort us.

19th Sunday after Trinity.—Grant that thy Holy Spirit may, in all things, direct and rule our hearts.

1st Collect, Communion Service.—Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.

ON BLASPHEMY AGAINST THE HOLY GHOST.

This sin was not confined to the days of the Apostles, because sixty years after our Lord had declared that it should not be forgiven, St. John said, (1 John v. 16,) "There is a sin unto death: I do not say that he shall pray for it."—This sin is characterized,

1. By a great malignity of spirit; men are sinners exceedingly.

2. By a hatred of Christ because he reproveth sin.

The Pharisees derided him, because he reproveth the sin of covetousness. Luke xvi. 14.

3. By having made up the mind to go on in sin, and being wedded to it.

It includes,

1. A determination to resist all convictions, and to resist the truth, knowing it to be the truth.

2. Hating reproof, and those who use it.

3. A determination not to leave off the practice of sin.

The following seem to be instances of those who committed this sin.

Koran, Dathan, and Abiram. Num. xvi. 26—32.

The sons of Eli. 1 Sam. ii. 25.

Alexander the coppersmith. 2 Tim. iv. 14.

Those who sin wilfully after they have received the knowledge of the truth. Heb. x. 26—31.

Those, who after having escaped the pollutions of the world, are again entangled therein, and overcome. 2 Pet. ii. 20—22.

Blasphemy against the Holy Ghost will not be forgiven.

He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Mark iii. 29.

Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. Luke xii. 10.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost—if they shall fall away, to renew them again unto repentance. Heb. vi. 4. 6.

The blasphemy against the Holy Ghost shall not be forgiven unto men—neither in this world, neither in the world to come. Matt. xii. 31, 32.

The world to come means the Gospel dispensation; and no sacrifice was appointed for presumptuous sin under the law. Num. xv. 30. Pardon is only offered to penitents, and those who have committed this sin never do repent. All other sins are committed for present ease, comfort, or advantage; but this sin is the result of determined hatred to God. St. Paul was a persecutor, but he did it ignorantly. Julian the apostate persecuted religion, knowing it to be religion.

This was not David's sin—he was drawn on, from one neglect of duty to another—his fall was gradual, and his passions kept gathering strength—he went on from sin to sin, apparently without compunction, and his conscience seemed to be lulled asleep, till the prophet Nathan was sent to reprove him.

The passages of Scripture referred to in this chapter, have caused great distress to many conscientious Christians. They were written for our admonition, and were intended to warn the presumptuous against trifling with the convictions of conscience, but certainly not to discourage the humble penitent. They who most fear having committed this sin, are generally at the greater distance

from it; while they who are thus given up, feel no sorrow for sin, nor any anxiety to be restored to the favour of God.

Pray as David did, (Ps. xix. 13,) *Keep back thy servant from presumptuous sins; let them not have dominion over me.*

NOTE.

THE OFFICE OF THE HOLY SPIRIT.

BISHOP PEARSON, in his observations on this article of the Creed, sets forth, first, *the nature*, and then *the office*, of the Holy Spirit. The first of these points has been so fully exhibited in this section, in the language of Scripture itself, that nothing more upon it is requisite. The remarks of the excellent author above mentioned upon the second, contain much valuable instruction, and deserve an attentive perusal. The pious reader will be gratified by the insertion of them here, slightly abridged in the first three or four paragraphs, and with occasionally (as also in other extracts from this author) a slight change in the phraseology, not in any way affecting the sense.

By *the office of the Holy Spirit* we do not understand any ministerial office or function, such as that of created angels, who are all "ministering spirits," (Heb. i. 14.) for the Holy Spirit is a Divine person, and therefore above all ministration. By this expression we are to understand *whatsoever is attributed to him peculiarly in the salvation of man*, the work wrought by him, for which he is sent by the Father and the Son. All the persons in the Godhead are represented to us as concurring in our salvation, and whatsoever the Holy Ghost worketh in order to the same salvation, we look upon as belonging to his office. Now, without holiness it is impossible to please God. We are all impure and unholy, and the purity and holiness which are required in us, to appear in the presence of God, must be wrought in us by the Spirit of God, who is called holy, because he is the cause of holiness in us. The office of the Holy Ghost we acknowledge, therefore, to consist in *the sanctifying of the servants of God*. This sanctification being opposed to our impurity and corruption, whatsoever is wanting in our nature of that holiness and perfection, must be supplied by the Spirit of God. Wherefore, as we are by nature totally void of saving truth, and under an impossibility of knowing God; as "no man knoweth the things of a man save the spirit of man which is in him; even so none knoweth the things of God, but the Spirit of God:" this "Spirit searcheth all things, yea, the deep things of God," (1 Cor. ii. 10, 11,) and revealeth them unto the sons of men.

The first part, then, of the office of the Holy Spirit, consists in *expelling the darkness of our understanding, and enlightening us with the knowledge of God*. This work of the Spirit is double, being either external and general, or internal and particular.

The external and general work of the Spirit as to the whole Church of God, is the revelation of the will of God, by which so much in all ages has been propounded as was sufficient to instruct men unto eternal life. There have been "holy prophets" ever since the world began, (Luke i. 70,) and in these last days, when God has spoken to us by his Son, that Son sent his Spirit, the Spirit of truth, into the apostles, teaching them all things, and bringing all things to their remembrance. John xvi. 13. By this means it came to pass that all Scripture was given by inspiration of God, that is, by the motion and operation of the Spirit of God.

Again, the same Spirit which reveals the object of faith generally to the universal Church of God, (which object is propounded externally by the Church to every particular believer,) does also *illuminate the underestand-*

ing of such as believe, that they may receive the truth: for faith is the gift of God not only in the object, but also in the act: Christ is not only given unto us, in whom we believe, but it is also given us in the behalf of Christ to believe on him, (Phil. i. 29;) and this gift is a gift of the Holy Ghost, working within us an assent unto that which by the word is propounded to us: by this, "the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul," (Acts xvi. 14;) by this the word preached profiteth, being "mixed with faith in them that hear it." Heb. ii. 4. Thus "by grace we are saved through faith, and that not of ourselves, it is the gift of God." Eph. ii. 8. As the increase and perfection, so the origin, or initiation of faith is from the Spirit of God, not only by an external proposal in the word, but by an *internal illumination in the soul*; by which we are inclined to the obedience of faith, in assenting to those truths, which unto a natural and carnal man are foolishness. And thus we affirm not only the revelation of the will of God, but also the illumination of the soul of man, to be part of the office of the Spirit of God, against the old and new Pelagians.

The second part of the office of the Holy Ghost is the sanctification of man, in the *regeneration and renovation* of him. For our natural corruption consisting in an aversion of our wills, and a depravation of our affections, an inclination of them to the will of God is wrought within us by the Spirit of God. For "according to his mercy he saveth us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 5. So that "except a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God." We are all at first defiled by the corruption of our nature, and the pollution of our sins, "but we are washed, but we are sanctified, but we are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. The second part then of the office of the Holy Ghost is the renewing of man in all the parts and faculties of his soul.

The third part of this office is to *lead, direct, and govern us* in our actions and conversations, that we may actually do and perform those things which are acceptable and well-pleasing in the sight of God. "If we live in the Spirit," quickened by his renovation, "we must also walk in the Spirit," (Gal. v. 25,) following his direction, led by his manuduction. And if "we walk in the Spirit, we shall not fulfil the lusts of the flesh," (Gal. v. 16;) for we are not only directed but animated and acted in those operations by the Spirit of God, "who giveth both to will and to do; and as many as are thus led by the Spirit of God, they are the sons of God." Rom. viii. 14. Moreover, that this direction may prove more effectual, we are also guided in our prayers, and acted in our devotions by the same Spirit, according to the promise, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication." Zech. xii. 10. Whereas then "this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us," (1 John v. 14;) and whereas "we know not what we should pray for as we ought, the Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. From which intercession especially I conceive he hath the name of the *Paraclete** given him by Christ, who said, "I will pray unto the Father, and he shall give you another Paraclete." John xiv. 16. For "if any man sin, we have a Paraclete with the Father, Jesus Christ the righteous," (1 John ii. 1,) saith St. John: who also maketh intercession for us," (Rom. viii. 34,) saith St. Paul; and we have

* *Paraclete* is the Greek word, which is translated *advocate* in the English translation of the passages here quoted.

another Paraclete, saith our Saviour; which also "maketh intercession for us," saith St. Paul. A Paraclete then, in the notion of the Scriptures, is an intercessor.

Fourthly, The office of the same Spirit is to *join us unto Christ*, and make us members of that one body of which our Saviour is the head. "For by one Spirit we are all baptized into one body. And as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." "Hereby we know that God abideth in us, by the Spirit which he hath given us." John iii. 24. As we become spiritual men by the Spirit which is in us, as that union with the body and unto the head is a spiritual conjunction, so it proceedeth from the Spirit; and "he that is joined unto the Lord is one Spirit." 1 Cor. vi. 17.

Fifthly, It is the office of the Holy Ghost to *assure us of the adoption of sons*, to create in us a sense of the paternal love of God towards us, to give us an earnest of our everlasting inheritance. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v. 5. "For as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. And "because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Gal. iv. 6. "For we have not received the spirit of bondage again to fear; but we have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bearing witness with our spirit, that we are the children of God." Rom. viii. 15, 16. As therefore we are born again by the Spirit, and receive from him our regeneration, so we are also assured by the same Spirit of our adoption; because being sons, we are also "heirs, heirs of God, and joint-heirs with Christ," (Rom. viii. 17;) by the same Spirit we have the pledge, or rather the earnest of our inheritance. For "he which establisheth us in Christ, and hath anointed us, is God, who hath also sealed us, and hath given the earnest of his Spirit in our hearts," (2 Cor. i. 22;) so "that we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. i. 14. The Spirit of God as given unto us in this life, though it have not the proper nature of a pledge; as in the gifts received here being no way equivalent to the promised reward, nor given in the stead of any thing already due; yet is to be looked upon as an *earnest*, being part of that reward which is promised, and, upon the condition of performance of the covenant which God hath made with us, certainly to be received.

Sixthly, For the effecting of all these and the like particulars, it is the office of the same Spirit to *sanctify and set apart persons for the duty of the ministry*, ordaining them to intercede between God and his people, to send up prayers to God for them, to bless them in the name of God, to teach the doctrine of the gospel, to administer the sacraments instituted by Christ, to perform all things necessary "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 12. The same Spirit which illuminated the apostles, and endued them with power from above to perform personally their apostolical functions, fitted them also for the ordination of others, and the committing of a standing power to a successive ministry unto the end of the world; who are thereby obliged to "take heed unto themselves, and to all the flock over which the Holy Ghost hath made them overseers, to feed the Church of God." Acts xx. 28.

By these and the like means doth the Spirit of God sanctify the sons of men, and by virtue of this sanctification, proceeding immediately from his office, he is properly called the Holy Spirit. And thus I have sufficiently described the object of our faith contained in this article, What is the *Holy Ghost* in whom we believe, both in relation to his nature, as he is the Spirit of God, and in reference to his office, as he is the Holy Spirit.

ON THE CREED.

§ 7. ON THE HOLY CATHOLIC CHURCH.

Why is this Article put into the Creed?

Because all the blessings of salvation through Christ, and also the operation of the Holy Ghost, would be rendered vain and useless, if there were no Church on which to bestow them.

What is the meaning of the word CHURCH?

1. Its popular meaning is, a building set apart for the public worship of God. It is taken from a Greek word signifying "the house of the Lord," which is a common scripture expression.

2. It means a congregation of God's people, whether large or small, who meet together for divine worship.

This Moses is he that was in the Church in the wilderness. Acts vii. 38.

Aquila and Priscilla salute you, with the Church that is in their house. 1 Cor. xvi. 19. Rom. xvi. 5. Col. iv. 15. Philem. 2.

3. It means a society of Christians, distinguished by place, doctrines, government, and form of worship. As the Churches of Judea, Samaria, and Galilee, the Romish Church, the Greek Church, the Church of England, &c.

4. It means the whole Christian society, of which Jesus is the Head, and each true Christian a member, called the body of Christ.

To feed the Church of God, which he hath purchased with his own blood. Acts xx. 28.

God hath set some in the Church, first apostles, &c. 1 Cor. xii. 28.

Gave him to be the head over all things to the Church, which is his body. Eph. i. 22, 23.

And he is the head of the body, the Church. Col. i. 18.

The general assembly and Church of the first-born. Heb. xii. 23.

How does the nineteenth Article describe a Church?

"The *visible* Church of Christ is a congregation of faithful men, [i. e. men professing the true faith,] in the which the pure word of God is preached; and the sacraments be duly administered, according to Christ's ordinance."

Is there then an invisible Church?

Yes: while the *visible* Church consists of all those persons who have been received into her communion by baptism, the *invisible* Church consists of those only who are

partakers of that grace of which baptism is the appointed sign and seal; and therefore God only, to whom all hearts are open, can distinguish who they are.*

Of how many parts does the invisible Church of Christ consist?

Two: that part which is on earth, and that part which is in heaven.

What do you call the Church on earth?

The Church militant, that is, fighting; because its members are in a state of warfare with their spiritual enemies.

We wrestle against principalities, &c., against spiritual wickedness in high places. Eph. vi. 12.

What do you call the Church in Heaven?

Triumphant, because its members, having finished their warfare, triumph and rejoice in heaven.

To him that overcometh will I grant to sit with me in my throne. Rev. iii. 21.

They are before the throne of God—they shall hunger no more, neither thirst any more. Rev. vii. 13—17.

Why is the Church called holy?

1. To distinguish it as a society different from the world, which is wicked, and out of which they, who are brought into the Church, are called with a holy calling.

Who hath called us with an holy calling. 2 Tim. i. 9.

Who gave himself for our sins, that he might deliver us from this present evil world. Gal. i. 4.

We know that we are of God, and the whole world lieth in wickedness. 1 John v. 19.

2. Because it is a body, of which the Holy Ghost is the animating principle.

He that is joined unto the Lord is one spirit. 1 Cor. vii. 17.

By one Spirit are we all baptized into one body. 1 Cor. xii. 13.

3. Because God hath set apart all true members of the Church for himself.

The Lord hath set apart him that is godly for himself. Ps. iv. 3.

They produce the fruits of holiness, (Eph. ii. 13. 2. Tim. ii. 19,) and are called saints, or holy persons.

Sanctified in Christ Jesus, called be to saints. 1 Cor. i. 2.

4. Because

Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish. Eph. v. 25—27.

* See note at the end of this section, page 88.

When you name the Catholic Church, do you thereby mean the Roman Catholic Church?

By no means.

What then?

Catholic means universal, or the whole.

Why is the Church called Catholic?

Because it is not confined to one particular nation, as the Jewish Church was, but embraces some of all nations and languages.

What then do you mean by the Holy Catholic Church?

I mean all the faithful in every age and nation, who, being united to Christ as their spiritual Head, serve and worship God aright.

All that in every place call upon the name of Jesus Christ our Lord. 1 Cor. i. 2.

All them that love the Lord Jesus Christ in sincerity. Eph. vi. 24.

Collect for All Saints' Day.—O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord.

ON CHURCH GOVERNMENT.

What was the order of the Church under the law of Moses?

It consisted of the threefold order, of the high priest, the priests, and Levites. Moses was directed by God to ordain Aaron and his sons to minister in the priest's office, Aaron as high priest, and his sons as priests, (Exod. xxviii.) and, at his death, the office of high priest descended, by God's command, to Eleazer his son. Num. xx. 25—28.

And Eleazer, the son of Aaron the priest, shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary. Num. iii. 32.

By whom was the Jewish Church appointed?

By God himself; but

The priesthood being changed, there is made of necessity a change also of the law. Heb. vii. 12.

What instructions have the apostles given, by example or precept, respecting the different orders of ministers in a settled state of the Church?

We find in their writings mention made of apostles, bishops, presbyters or elders, and deacons.

Who were the presbyters or elders, for the Greek word is the same ?

They were the ordinary ministers of the Church.

Paul and Barnabas ordained presbyters in every church. Acts xiv. 23.

And from Miletus Paul sent to Ephesus, and called the presbyters of the Church. Acts xx. 17.

Paul left Titus in Crete, to ordain elders in every city. Tit. i. 5.

What was their office ?

To rule and teach the flock of Christ.

Let the presbyters that rule well be counted worthy of double honour, especially they who labour in the word and doctrine 1 Tim. v. 17.

Are presbyters ever called bishops ?

Yes.*

1. When Paul sent from Miletus for the presbyters of Ephesus, he commanded them,

Take heed to all the flock over the which the Holy Ghost hath made you overseers, (or bishops, as the Greek word signifies.) Acts xx. 28.

2. St. Paul says to Titus,

For this cause left I thee in Crete, that thou shouldest ordain presbyters in every city—If any be blameless, &c. For a bishop must be blameless. Tit. i. 5—7.

3. St. Paul addressed his epistle to the Philippians.

To all the saints, with the bishops and deacons. Phil. i. 1.

It is very unlikely there would be many bishops, and no

* It is admitted by Episcopalians that the *exclusive appropriation* of the term Bishop to the *first order of the ministry* had not taken place when the passages here quoted were written. The first order of the ministry commenced with the Apostles, was continued in Timothy and Titus, &c.; and in the Angels and Bishops of the Churches. From the extraordinary reverence which was justly thought due to the first *Apostles* the use of this *name* was discontinued, although all the ordinary functions of their *office* were retained in the Church. "In the process of time," says Theodoret, a writer of the fourth century, "the name of *Apostles* was appropriated to them who were Apostles in the strict sense, and the rest who had formerly the name of Apostles were styled Bishops. In this sense Epaphroditus is called the Apostle of the Philippians, (Phil. ii. 25;) Titus was the Apostle of the Cretans, and Timothy of Asia." From this explanation it will be seen that the occasional application of the name of *Bishops* to Presbyters proves nothing against Episcopacy. "They do but waste their own and other people's time," says the learned and candid Grotius, himself a Presbyterian, "who when they undertake to treat this question laboriously, prove that the name of Bishop was common to all Pastors." If this prove any thing, it is only that the Primitive Church erred in appropriating a *name* of general signification to a *particular office*—a mere matter of expediency, which may be approved or disapproved without at all affecting the merits of the question.

presbyters, or if there were, that Paul would omit mentioning them; therefore bishops must be here used for presbyter.

4. St. Paul (1 Tim. iii.) gives particular directions respecting the character of those bishops and deacons, without mentioning presbyters in the whole chapter. Now, as Timothy was left at Ephesus for this purpose among others, of ordaining presbyters, the omission would be unaccountable, unless by bishops are here meant presbyters.

5. St. Peter says,

The presbyters who are among you I exhort, who am also a presbyter; feed the flock of God, taking the oversight thereof; (that is, executing the office of a bishop.) 1 Pet. v. 1, 2.

What difference was there then between the office of a presbyter, and of one who was to act as superintendent over the presbyters and people, and who was after the death of the apostles, called a bishop in the Christian Church?

They were *both* overseers or overlookers, which the Greek word means. The presbyters overlooked the flock, (Acts xx. 28. 1 Pet. v. 1, 2,) but the superintendents, as the apostles, and by their order Timothy and Titus were overseers or bishops of other pastors, as the epistles to Timothy and Titus fully prove.

What is the peculiar office of a bishop?

1. To ordain presbyters and deacons.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Tit. i. 5.

2. To superintend the doctrine of these ministers.

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. 1 Tim. i. 3.

3. To superintend their conduct.

Against an elder receive not an accusation, but before two or three witnesses. 1 Tim. v. 19.

4. To regulate those matters in the Church, which are not settled by divine authority.

That thou shouldest set in order the things that are wanting, [or left undone.] Tit. i. 5.

To whom were these duties of a superintendent or bishop committed by the apostles?

To Timothy and Titus.

What was the method of appointing presbyters and deacons ?

The persons chosen were set apart by prayer, and the laying on of the apostles' or bishops' hands, in which, in the case of Timothy, the presbyters joined.

Neglect not the gift—given thee—with the laying on of the hands of the presbytery. 1 Tim. iv. 14.

Stir up the gift of God, which is in thee, by the putting on of my hands. 2 Tim. i. 6.

No mention is made in the New Testament, of any ordination to the ministry by presbyters, without the presence of one of the apostles, or of some superintendent appointed by them. There can be no period fixed on before the Reformation, when ordination to the ministry belonged to any other minister than a bishop.

To whom was committed the choice of persons to fill the office of presbyter or deacon ?

Not to the people, but to those whom the apostles appointed as superintendents or bishops.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2 Tim. ii. 2.

Besides, Timothy and Titus would not have had such minute directions about the character of persons proper to fill these offices, except to guide their choice: and the former is commanded to use great caution in his choice, and

To lay hands suddenly on no man. 1 Tim. v. 22.

But if the bishop was to ordain only those who had been set apart by the election of the people, no matter *how suddenly* he laid his hands upon them. And St. Paul tells him, that these directions were given, that if he tarried,

He might know how to behave himself in the house of God, which is the Church of the living God. 1 Tim. iii. 14, 15.

What was the office of a deacon ?

The Scriptures have not informed us; but it must have been perfectly understood by Timothy and the Church of that period. In 1 Tim. iii. 8—13, the same character for piety and good conduct, is required in deacons as in presbyters.

Let these also first be proved; then let them use the office of deacon, being found blameless. 1 Tim. iii. 10.

And the deacons were to look forward to a higher office; for

They that have used the office of a deacon well, purchase to themselves a good degree. 1 Tim. iii. 13.

Were the seven persons mentioned in Acts vi. deacons?

It is generally thought so. They are not, however, called deacons in the Acts of the apostles, but only in the title of the chapter.

What account have we of the order of the Church, after the death of the apostle Paul?

The seven churches in the Revelation, addressed by St. John, had each an officer called an angel, who presided over both the presbyters and the flock, and was therefore a superintendent or bishop.*

What reason have we for thinking that these angels were bishops?

Because we find, that during St. Paul's stay at Ephesus, Not only at Ephesus, but almost throughout all Asia, he had persuaded and turned away much people. Acts xix. 8. 10. 26. So that the number of Christians would require the care of several presbyters. And when St. Paul passed by this city in his way to Jerusalem,

He sent to Ephesus, and called the presbyters of the Church. Acts xx. 17.

So that the angel was the person presiding over them all.

What proof have we that the angel of the Church at Ephesus exercised the authority of a bishop?

Thou hast tried them which say they are apostles, and are not. &c. Rev. ii. 2.

And he received approbation for his conduct from the Lord Jesus, through St. John.

What proof have we that the angel of the Church at Thyatira was a bishop?

He is blamed for suffering Jezebel, who called herself a prophetess, to teach. Rev. ii. 20.

Now he could not have been the subject of blame, unless he had had the power to silence her, which is the office of a bishop.

Is there any reason to think that the government of the Churches of Asia, mentioned in the Revelation, was different from that of other Christian Churches?

No: there is great reason to believe, that the Church of Christ was governed everywhere by superintendents or

* The word *Angel* literally means *one sent*, which is also the meaning of *Apostle*.

bishops, each presiding over his own district, though subject to a general synod of bishops and presbyters.

The apostles and elders came together for to consider of this matter. Acts xv. 6.

They delivered them the decrees for to keep, that were ordained of the apostles and elders. Acts xvi. 4.

What further account have we of the order of the Church after the death of the apostles?

We learn from the writings of men who lived in the times of the apostles, Clement, afterwards Bishop of Rome, who is mentioned in Phil. iv. 3; Polycarp, who was Bishop of Smyrna, and a disciple of St. John; and Ignatius, Bishop of Antioch, that immediately after the death of the apostles, there was, in every Church, a superior officer, called a bishop, and other two orders of priests and deacons.

Was this order generally received in the primitive Church?

The threefold distinction of bishops, priests, and deacons, was acknowledged, and was scarcely called in question for one thousand five hundred years after the death of Christ; nor was there any Christian church without a bishop during that time. Besides, if this order was not established by the apostles, it could not have been afterwards introduced without being noticed in history.

Is the personal holiness of a man a sufficient warrant for his taking the office of a minister of Christ?

The minute directions which the apostle Paul gave to Timothy and Titus, to enable them to make a right choice of the persons whom they were commissioned to ordain for the ministry, must have been unnecessary, if persons, upon presumption of their own holiness, or other qualifications, might, consistently with the appointed order of the Christian Church, take upon themselves the office of ministers.

But are we not informed, that after the martyrdom of Stephen,

Saul made havoc of the Church, entering into every house, and haling men and women, committed them to prison. Therefore, they that were scattered abroad, went everywhere preaching the word? Acts viii. 1. 4.

This example would undoubtedly be a warrant to private Christians to act in like manner, under severe perse-

cution, in an enemy's country, where ordination could not be obtained; but it affords no authority for such conduct in a settled and peaceable state of the Christian Church.

Why is it necessary that a Church should now copy the example of the apostles, as to government?

A Church must be formed after some model, and we have no right to deviate from the model given us in the New Testament, except in such matters as are now impracticable.

Do the Scriptures give any directions on this subject?

The apostle Paul says,

Walk so as ye have us for an ensample. Phil. iii. 17.

And his example as a superintendent of the Christian Church calls for imitation, as well as his private life.

Is it a proof that the government of a Church is right when God blesses the labours of her ministers?

No. Errors to a certain degree are not inconsistent with success: but there can be no excuse for wilful neglect of a divine command; and we should remember,

These ought ye to have done, and not to leave the other undone. Matt. xxiii. 23.

Besides, we cannot tell what injury religion may sustain, in course of time, by departing from that order which God has established; and we have no right, by leaning to our own understandings, to do evil that good may come.

But are there not good men of most religious persuasions?

Yes. But we shall not be excused in any neglect or error by pleading the example of others—Let God be true, and every man a liar. It is not our business to condemn others who profess to follow the Scriptures as their guide.

ON THE LITURGY.

How long have those short prayers, called Collects, been used in the Christian Church, which are appointed to be used in the Protestant Episcopal Church?

Not less than one thousand three hundred years.

What instances have we in Scripture, of forms of prayer or praise being used?

The ancient Jews always used precomposed forms in their synagogues; and as our Lord regularly attended at

the service of the synagogue, he gave his sanction to the propriety of them.

As his custom was, he went into the synagogue on the Sabbath day. Luke iv. 16.

John the Baptist appears to have taught his disciples a form of prayer.

Lord, teach us to pray, as John also taught his disciples. Luke xi. 1.

The book of Psalms is a series of forms.

Our Lord taught his disciples a form of prayer.

After this manner, [or thus] therefore pray ye. Matt. vi. 9.

When ye pray say, Our Father, &c. Luke xi. 2.

St. Paul speaks of psalms, hymns, and spiritual songs, both for the social and private worship of Christians.

Teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Col. iii. 16.

And hymns are merely forms of prayer in verse. The primitive Christians did very early use forms of public worship, which are called in their writings "*common prayers*."*

What are the excellencies of the Liturgy of the Protestant Episcopal Church?

1. It is so comprehensive, "that nothing is omitted which is fit to be asked in public; and so particular, it compriseth most things which we should ask in private."

2. The prayers are each so short as not to fatigue the attention, and yet are considerably comprehensive, constantly concluding with a reference to the mediation of Jesus Christ.

3. It tends to secure an unity of doctrine; and as both minister and people have their separate parts to perform, this division of service is well calculated to keep up attention, and to excite devout feelings.

4. Another advantage is, that of knowing beforehand the prayer and praises which are to be offered to God. By

* Mr. Wheatly has shown, by sundry appeals to ancient Christian writers, that the first three centuries joined in the use of precomposed set forms of prayer, besides the Lord's Prayer and Psalms; and that these were styled by so early a writer as Justin Martyr, who died in the year of our Lord, 163, "*Common Prayers*;" by Origen, "*Constituted Prayers*;" and by Cyprian, "*Solemn Prayers*." Hence the inference is fairly drawn, that a Liturgy composed for public use is warranted by the practice of our Saviour, of his apostles, and of the primitive Christians.

this means the mind has time given to consider the nature of the petition, and our own need of the thing we are about to ask, and as we daily need the same things, there is no occasion for a continual variety. Besides, a form of prayer affords security that nothing unsuitable to the majesty of God, and the state of a sinful creature, be found in the language we use.

5. But the grand excellence of the Church service is, that so large a portion of the pure word of God is imbodyed, and that the liturgy may be said to be "the word of God converted into devotional exercises."

Why then are you a member of this Church?

1. Because her government is episcopal, that is, by bishops; this being the mode of church government which existed in the primitive Church, and was founded by the apostles of our Lord.

2. Because her doctrines are fixed by articles of religion, which are scriptural and according to godliness.

3. Because her mode of worship is primitive and scriptural, and well qualified to promote edification. Her liturgy is scriptural in its doctrine, comprehensive in the addresses to the throne of grace, and therefore fit for general use.

4. Because a separation from a Church formed on the apostolic model, tends to encourage a spirit of division in the Church of Christ, which is undoubtedly contrary to the word of God.

Mark them which cause divisions and offences, contrary to the doctrines which ye have learned, and avoid them. Rom. xvi. 17.

Litany.—May it please thee to rule and govern thy holy Church universal in the right way.

Collect.—We pray for thy holy Church universal, that it may be so guided and governed by thy good Spirit, &c.

5th Sunday after Epiphany.—Keep thy Church and household continually in thy true religion.

16th Sunday after Trinity.—Let thy continual pity cleanse and defend thy Church.

Collect, St. Matthias' day.—Grant that thy Church being always preserved from false apostles, may be ordered and guided by faithful and true pastors.

Communion Service.—Inspire continually the universal Church with the Spirit of truth, unity, and concord.

NOTE.

THE HOLY CATHOLIC CHURCH, VISIBLE AND MYSTICAL.

HOOKEER distinguishes between the Church visible and the Church mystical, (called also *invisible*, because its members *as such* cannot be distinguished,) and says of the latter: "Whatsoever we read in Scripture concerning the endless love and saving mercy which God showeth towards his Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised, *I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.*" This distinction is, therefore, of so much importance that some further explanation of its nature appears desirable. The reader will doubtless be pleased to receive it in the language of the Rev. LEGH RICHMOND, one of the brightest ornaments of the Church in the present century. It is quoted from a series of articles written by him for the *Christian Observer* in 1894, which, to use the words of Mr. Grimshawe, his biographer, "claims a just title to distinction among productions of this class, whether we consider the ability and conclusiveness of its reasoning, the extensive acquaintance that it manifests with the writings of the Reformers, and with the genuine principles and doctrines of the Church of England, or the conciliatory spirit in which it is written."

"Whoever," says Mr. Richmond, "reads the works of Cranmer, Hooker, Jewell, Whitgift, Jackson, Hall, Pearson, and Bacon, on the nature of the Church, will find that they expound the article of the Holy Catholic Church as, in its primary and highest acceptation, applicable only to 'that congregation of faithful and holy men who shall be saved;' and that the visible Church is constituted for the express purpose of training and building up that spiritual household, which is called in an emphatical sense the true Church. This Church is not called invisible, because the persons who compose it *are not distinguishable from the rest of the world*; for with a very few exceptions, (exclusive of infants dying before baptism,) they are all visible members of some visible Church; but because their real title to spiritual Churchmanship is *only discernible to him who alone 'knoweth who are his.'*"

And again:—"The view we have taken of the subject is so far from being inconsistent with a due attention to the visible constitution of the Church, that it places it on the firmest basis; as is evident from the writings of those learned and pious supporters of the Church of England, whom we have quoted in our margin, as well as of many of their contemporaries. This view of the Church has the farther advantage of guarding the representations of its real nature, against those untenable conclusions into which some modern writers fall, from their exclusively ascribing to its external constitution those characteristic privileges which are inseparable, indeed, from the true spiritual Church; but which only appertain to the visible Church, so far as it contains the true and invisible Church. The visible Church is a community of men, making an outward profession of the truth. The invisible Church is that portion of the visible which is sanctified by the inward possession of the truth. The former [i. e. the visible] derives its value from its containing the latter: and in proportion as it may be deemed, on scriptural ground, so to do, it has or has not a just claim to the appellation of true, holy, and catholic."

The following are the quotations from ancient and standard writers of the Church of England, cited by Mr. Richmond, with the addition of a few sentences more in continuation of the passage from Hooker, for the purpose of exhibiting his views more fully to the reader.

"Archbishop Cranmer states, that amidst all the corruptions and errors of the visible Church, there always was a true and 'holy Church, so unknown to the world that no man can discern it but God alone, who only searcheth the hearts of all men, and knoweth his true children from

other that be but bastards.' 'Christ is present with his holy Church, (which is holy elected people,) and shall be with them to the world's end, leading and governing them with his Holy Spirit, and teaching them all truth necessary for their salvation: and whensoever any such be gathered together in his name, there is he among them; and he shall not suffer the gates of hell to prevail against them. For although he may suffer them by their own frailness for a time to err, fall, and to die, yet finally, neither Satan, hell, sin, nor eternal death, shall prevail against them. But it is not so of the Church and See of Rome, which accounteth itself to be the holy Catholic Church.'

"'The Church doth not wholly err: for even in most darkness God shineth unto his elect.' 'This Church is the pillar of truth, because it resteth upon God's word, which is the true and sure foundation, and will not suffer it to err and fall; but as for the open known Church and the outward face thereof, it is not the pillar of truth otherwise than that it is (as it were) a register and treasury to keep the books of God's holy will and testament, and to rest only thereupon.'—'If the Church proceeds further to make any new articles of the faith besides the Scripture or contrary to the Scripture; or direct not the form of life according to the same; then it is not the pillar of truth, nor the Church of Christ, but the synagogue of Satan and the temple of Anti-christ, which both erreth itself and bringeth into error as many as do follow it; and the holy Church of Christ is but a small herd or flock in comparison to the great multitude of them that follow Satan and Anti-christ. as Christ himself saith, and as the word of God, and the course of the world from the beginning until this day, hath declared.' (See Cranmer against Gardiner and Smith, edit. 1580, p. 405, 406.)

"Bishop Jewell maintains 'that God hath always a Church invisible, and a number of elect; neither is this our only saying, St. Paul also saith the same. 2 Tim. ii. 19.'—'The general or outward Church of God is visible, and may be seen; but the very true Church of God's elect is invisible, and cannot be seen or discerned by man.'—(See the whole passage in the Defence of the Apology of the C. of E., edit. 1611, p. 361.)

"Hooker is particularly express in his third book of E. P. in distinguishing the invisible and mystical Church from the visible. 'That Church of Christ which we properly term his body mystical can be but one; neither can that one be sensibly discerned by any man; inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (all-be-it their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body. Only our minds by intellectual conceit are able to apprehend that such a real body there is, a body collective because it containeth a huge multitude; a body mystical because the mystery of their conjunction is removed altogether from sense. Whatsoever we read in Scripture concerning the endless love and saving mercy which God showeth towards his Church, the only proper subject thereof is this Church. Concerning this flock it is that our Lord and Saviour hath promised, *I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.* They who are of this society have such marks and notes of distinction from all others as are not objects unto our sense, only unto God who seeth their hearts and understandeth all their secret cogitations; unto him they are clear and manifest.'—(See the whole of the third book.)

"Archbishop Whitgift, in his defence of the Church of England against Cartwright, observes, that 'there are two kinds of government in the Church, the one invisible, the other visible—the one spiritual, the other external. The invisible and spiritual government of the Church is when God, by his Spirit, gifts, and ministry of his word, doth govern it by ruling in the hearts and consciences of men, and directing them in all things necessary to everlasting life. This kind of government, indeed,

is necessary to salvation, and it is in the Church of the elect only. The visible and external government is that which is executed by man, and consisteth of external discipline, and visible ceremonies, practised in that Church, and over *that Church*, that containeth in it both good and evil, which is usually called the visible Church of Christ.' (Edit. 1574, p. 80.) Bishop Pearson, commenting on Eph. v 25—27, directs us how 'within the great complex body of the universal Church to find that Church to which absolute holiness doth belong.' (Exposition of the Creed, edit. 1683, p. 244.)

"This distinction is, with peculiar clearness and precision, expressed by Lord Bacon in his well known confession of faith. The same twofold character of the Church is to be found in the confession of Augsburg, in the writings of Melancthon, and in nearly all the public and private writings of that period.

"We have inserted these quotations with a view of inviting our readers to the diligent examination of the originals, for we are convinced that the simple and scriptural manner in which those reverend fathers treated the subject of the Church, is much less liable to misconstruction and error than that which so many now adopt. It is the only one which connects the genuine nature of ecclesiastical polity with the spiritual character of the true Church of Christ, and is the best calculated to preserve a just medium between the unauthorized latitudinarianism of one party, and the unbending rigidity of the other."

Extract from Bishop Griswold on the subject of this note.

To the above extracts from writers of the Church of England might be added others from American authors. One only will be given, and that from the pen of a bishop whose sentiments are entitled to the highest respect, as among the most sound, judicious, and pious which have ever been submitted to the Church in this country. We refer to the Right Rev. A. V. Griswold, from one of whose sermons an extract will be found below. It forms a part of the "Walk about Zion," by the Rev. John A. Clark, and is quoted from page 191 of that valuable and interesting work. It is accompanied by a note from Bishop Hopkins expressive of the same views as are quoted above from other writers of the same Church, and a reference to similar sentiments in Archbishop Secker's works, vol. iv. p. 327, which will be found at pp. 119, 121, of the Lectures on the Catechism, by this author. See also "The Walk about Zion," p. 348, &c.

Bishop Griswold says:—"The *visible* Church includes those, who, in the sight of man, or to human appearance, submit to God's government: who receive the sacraments, and observe those religious rites which the gospel requires. The *mystical* Church includes them only, who are truly, in heart and life, what God requires of those who would be saved in Christ; who have 'repentance towards God, and faith towards the Lord Jesus Christ.' This is sometimes called the *invisible* Church; because men cannot see the hearts of each other, we do not know who nor how many are possessed of those inward graces, which are necessary to our being justified and saved. But 'the Lord knoweth who are his;' whose names, in the language of his word, are written in the book of life; or, in the language of our Church, 'are *truly* members incorporate, in the *mystical body* of his Son, which is the blessed company of all faithful people, and are heirs through hope of his everlasting kingdom.' Our Lord speaks of this mystical body, or invisible Church, where he says, 'the kingdom of God is *within you*;' it 'cometh not with observation.' Our union with the visible Church is *sacramental*; that with the mystical Church is *experimental*."

ON THE CREED

§ 8. ON THE COMMUNION OF SAINTS.

WHAT is the next article in the Creed?

“The Communion of Saints.”

Who are saints?

Christians are generally described by that name in the New Testament.

How much evil he hath done to thy saints at Jerusalem. Acts ix. 13.

He came down also to the saints which dwelt at Lydda. Acts ix. 32.

And when he had called the saints and widows, &c. Acts ix. 41.

The Church of Christ is a collection of *holy persons*, or *saints*. Not that every individual composing it is truly holy in heart and conduct; for we know there are many hypocrites and wicked persons in the visible Church: but having been all admitted into it by baptism, they are in a certain sense such, as were the people of Israel, on being admitted into the Jewish Church by circumcision. On which account they are *all* called *saints* in the New Testament.

How are the true saints distinguished from other people?

They are set apart for God's use, and are separated from all that is unclean and unholy, not only outwardly but inwardly; they not only profess the gospel, but are sanctified thereby.

They are persons who are ransomed by the blood of Christ, who are hungering and thirsting after righteousness, whose heart is with God, and who are living for heaven.

Ye shall be unto me a kingdom of priests, and an holy nation. Exod. xix. 6.

Nazarites separated themselves unto the Lord. Num. vi. 2.

The censers were holy, because they were dedicated to God. Num. xvi. 3. 5. 7. 9. 38.

Thou didst separate Israel to be thine inheritance. 1 Kings viii. 53.

The Lord hath set apart him that is godly for himself. Ps. iv. 3.

Separated unto the gospel of God. Rom. i. 1.

Present your bodies a living sacrifice, holy, &c. Rom. xii. 1.

Ye are not your own: for ye are bought with a price. 1 Cor. vi. 19, 20.

Come out—and be ye separate. 2 Cor. vi. 17.

Ye are chosen generation, &c., a peculiar people. 1 Pet. ii. 9.

When are they thus set apart?

In baptism. The holiest saints were once like other men; but those who by Divine grace fulfil the promises made for them in this sacrament, viz. repentance and faith, are not only admitted by it into the Church, and outwardly numbered with God's people; but are also sanctified in Christ Jesus by the Holy Spirit, and inwardly washed from the pollution of sin.

Sanctified in Christ Jesus;—called to be saints. 1 Cor. i. 2.

Such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God. 1 Cor. vi. 11.

Have the saints any patterns set before them for their imitation?

Yes:—the spotless purity of God himself is the example they are to follow. They are required to be conformed to the divine nature and will, and to practise universal holiness.

Be ye holy, for I am holy. Lev. xi. 45; xx. 7. 1 Pet. i. 15, 16.

Leaving us an example that ye should follow his steps. 1 Pet. ii. 21.

They cannot indeed attain to the perfection of God.

There is none holy as the Lord. 1 Sam. ii. 2.

There is none good but one, that is God. Matt. xix. 17.

But they are constantly to be making advances towards it, as members of that glorious body, of which Christ, who knew no sin, is the head. There are different degrees of holiness, but all true saints have some portion of it, sincerely love it in others, and earnestly long for, and strive after, its increase in themselves. So genuine gold, though it may admit of different degrees of polish, is all of one essential substance.

The temple of God is holy. 1 Cor. iii. 17.

Who hath called us with a holy calling. 2 Tim. i. 9.

Holy brethren, partakers of the heavenly calling. Heb. iii. 1.

What manner of persons ought ye to be in all holy conversation and godliness? 2 Pet. iii. 11.

This holiness is manifested by a love of spiritual things, and an aversion to those which are not so. Those who possess it in any degree will love God, his word, and his ordinances. They will honour his day, and reverence his ministers; and it will be their delight to frequent his house and to associate with his people. They will long for the enjoyment of Christ, and account it their highest

privilege to be permitted to hold communion with their Heavenly Father in prayer. On the other hand, they will hate sin, in heart and life, come out from the world, and devote themselves to God.

Who makes them holy?

God:—from whom alone proceedeth every good and perfect gift.

Christ Jesus—who of God is made unto us sanctification. 1 Cor. i. 30.

Through sanctification of the Spirit. 2 Thess. ii. 13. 1 Pet. i. 2

How is holiness kept alive in the heart?

By watchfulness and prayer: these are the means which God has appointed to receive and to retain his Holy Spirit.

Why is it necessary they should be holy?

Because God, with whom they hold communion, is holy. There can be no agreement between persons of totally opposite habits and inclinations. Sin separates between us and God.

Can two walk together, except they be agreed? Amos iii. 3.

What concord hath Christ with Belial? 2 Cor. vi. 15.

With whom do saints hold communion or fellowship?

1. With the Father.

Our fellowship is with the Father, and with his Son Jesus Christ. 1 John i. 3.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii. 1.

Exceeding great and precious promises, that by these ye might be partakers of the divine nature. 2 Pet. i. 4.

We (the Father and the Son) will come unto him and make our abode with him. John xiv. 23.

2. With the Son.

Because I live, ye shall live also. John xiv. 19.

I am the true vine—abide in me, and I in you. John xv. 1. 4.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they also may be one in us, &c. John xvii. 20. 23.

Called unto the fellowship of his Son, Jesus Christ our Lord 1 Cor. i. 9.

Now ye are the body of Christ, and members in particular. 1 Cor. xii. 27.

He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9.

Christ has taken upon him our nature and infirmities, and borne our sins and curse.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. Heb. ii. 14.

The Lord hath laid on him the iniquity of us all. Isa. liii. 6.

In return we partake of his nature, and the purchase of his blood.

And of his fulness have all we received, and grace for grace.

John i. 16.

By one Spirit are we all baptized into one body. 1 Cor. xii. 13.

Ye are all one in Christ Jesus. Gal. iii. 28.

In whom ye also are builded together, for an habitation of God, through the Spirit. Eph. ii. 22.

(i.) We are partakers of his nature.

That by these ye might be partakers of the divine nature. 2 Pet. i. 4.

(ii.) Of his Spirit.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? for the temple of God is holy, which temple are ye. 1 Cor. iii. 16, 17.

(iii.) Of his sufferings.

That I may know the fellowship of his sufferings. Phil. iii. 10.

(iv.) Of his glory.

If we suffer, we shall also reign with him. 2 Tim. ii. 12.

3. With the Holy Ghost.

The Spirit shall teach you all things, and shall bring all things to your remembrance. John xiv. 26.

The communion of the Holy Ghost be with you all. 2 Cor. xiii. 14.

If there be any fellowship of the Spirit. Phil. ii. 1.

We are sanctified by the Spirit; communion with the Father and the Son is wrought by the Spirit; and hereby we become the sons of God, having received the Spirit of adoption.

As many as are led by the Spirit of God, they are the sons of God, &c. Rom. viii. 14, 15.

Ye are the temple of God—the Spirit of God dwelleth in you. 1 Cor. iii. 16.

All communion with God now is through the medium of the written word. In time past, God spake to prophets and holy men in visions, but he has long ceased to employ this mode of communication.

Then thou spakest in vision to thy holy one. Ps. lxxxix. 19.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. Heb. i. 1, 2.

We have communion with God when we determine to forsake sin, when we exercise unshaken hope in Christ, and when we endure affliction in an humble, patient, and quiet spirit. This intercourse is carried on in devout aspirations, and is evidenced by the word of God becoming more and more precious.

There is great danger of mistaking a spirit of self and pride for the Spirit of God. Let us guard against such a dangerous error.

With whom besides do saints hold communion?

4. With holy angels.

They encamp about the righteous, and minister to the saints. Ps. xxxiv. 7. Heb. i. 14.

Thus an angel brought Lot out of Sodom, and another conducted Israel out of Egypt. Daniel was preserved by an angel, who stopped the mouth of the lions.

The angel of his presence saved them. Isa. lxiii. 9.

At the end of the world they will sever the wicked from the just. Matt. xiii. 39, 49.

Angels foretold the birth of John the Baptist. Luke i. 13.

And that of Jesus. Luke i. 30.

They sung a hymn at the nativity. Luke ii. 13.

There is joy among them over every sinner that repenteth. Luke xv. 10.

They carried the soul of Lazarus to Abraham's bosom. Luke xvi. 22.

They strengthened Christ in his agony. Luke xxix. 43.

They told Mary of the resurrection of Christ. Luke xxiv. 5.

They predicted his second coming after the ascension. Acts i. 10.

They opened the prison doors, and brought out the apostles. Acts v. 19; xii. 8.

An angel directed Cornelius to send for Peter. Acts x. 5.

5. With other saints on earth by love; and with the saints in glory, in hope of the happiness they enjoy.

Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant. Heb. xii. 22, 23.

They have the same ordinances, promises, and affections; are ingrafted into the same stock; receive life from the same root; and are heirs of the same glory.

One Lord, one faith, one baptism. Eph. iv. 5.

They have an intimate union with all the saints on earth, as living members of Christ.

What are the uses of this article?

1. To excite to holiness.

To receive an inheritance among them which are sanctified. Acts xxvi. 18.

What concord hath Christ with Belial? 2 Cor. vi. 14, 15.

Who hath made us meet to be partakers of the inheritance of the saints in light. Col. i. 12.

If we walk in the light—we have fellowship one with another.

1 John i. 6, 7.

2. To inspire gratitude.

Behold what manner of love the Father hath bestowed upon us,
 &c. 1 John iii. 1.

Great and precious promises—whereby ye might be partakers
 of the divine nature. 2 Pet. i. 4.

How high a vocation is that of Christians, who are called to fellowship with angels, apostles, prophets, martyrs, and with God himself, the Father, the Son, and the Holy Ghost; and how very foolish and wicked are those who ridicule the name of saints, and despise this heavenly calling. Do you not imitate their example; but pray for the Holy Spirit, that you may be admitted to this high fellowship, being conformed to the Divine image, in righteousness and true holiness, numbered among the excellent of the earth, and made meet to be partakers of the inheritance of the saints in light.

He will keep the feet of his saints. 1 Sam. ii. 9.

The Spirit maketh intercession for the saints. Rom. viii. 27.

Collect, 3d Sunday after Easter.—Grant unto all those who are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same.

All-Saints' Day.—O Almighty God, who hath knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord, grant us grace so to follow the blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love the

NOTE.

THE COMMUNION OF SAINTS.

IN the preceding section the *nature* of this communion is described; the following view of its *necessity*, abridged from Bishop Pearson, is full of instruction, and will doubtless be acceptable to the pious reader.

The necessity of the belief of this *communion of saints* appeareth, first, in that it is proper to excite and encourage us to holiness of life. "If we walk in the light, as God is in the light, we have fellowship one with another. But if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John i. 6, 7. There can be no communion where there is no similitude, no fellowship with God without some sanctity; because his nature is infinitely holy, and his actions are not subject to the least iniquity.

Secondly, The belief of the *communion of saints* is necessary to stir us up to a proportionate gratitude unto God, and an humble and cheerful acknowledgment of so great a benefit. St. Philip the apostle said unto our Saviour, "Lord, show us the Father and it sufficeth," (John xiv. 8;) whereas he hath not only shown us, but come unto us with the Father, and dwelt within us by his Holy Spirit; he hath called us to the fellowship of the angels and archangels, of the cherubin and seraphim, to the glorious company of the apostles, to the godly fellowship of the prophets,

to the noble army of martyrs, to the holy Church militant on earth, and triumphant in heaven. †

Thirdly, The belief of *the communion of saints* is necessary to inflame our hearts with an ardent affection towards those who live, and a reverent respect towards those which are departed and are now with God. If all the saints of God living in the communion of the Church deserve the best of our affections here on earth, certainly when they are dissolved and with Christ, when they have been blessed with a sight of God, and rewarded with a crown of glory, they may challenge respect from us, who are here to wait upon the will of God, expecting when some such happy change shall come.

Fourthly, This tendeth to the directing and enlarging our acts of charity. We are obliged to be charitable unto all men, because the love of our brother is the foundation of our duty towards man, and in the language of the Scriptures whosoever is another is our brother; but we are particularly directed to them that are of the household of faith. And as there is a general reason calling for our mercy and kindness unto all men; so there is a more special reason urging those who are truly sanctified by the Spirit of God to do good unto such as appear to be led by the same Spirit; for if they communicate with them in the everlasting mercies of God, it is fit that they should partake of man's compassion; if they communicate with them in things spiritual and eternal, can it be touch that they should partake with them of such things as are temporal and carnal?

ON THE CREED.

§ 9. ON THE FORGIVENESS OF SINS.

WHAT is the next article in the Creed?

“The forgiveness of sins.”

What is sin?

Sin is the transgression of the law. 1 John iii. 4.

Any thought, desire, word, or action, contrary to God's law, or the omission of any duty commanded therein: every evil inclination, as well as every evil habit, contracted in the soul.

Out of the heart proceed evil thoughts, murders, &c. Matt. xv. 19.

The *thought* of foolishness is sin. Prov. xxiv. 9.

Every idle *word* that men shall speak, they shall give account thereof in the day of judgment. Matt. xii. 36.

All unrighteousness is sin. 1 John v. 17.

To him that knoweth to do good and doeth it not, to him it is sin. James iv. 17.

The original corruption of our nature is sin.

In sin did my mother conceive me. Ps. li. 5.

God has an unlimited right over us, and has given us holy laws for the regulation of our conduct, which he has enforced by promising rewards, and threatening punishment. Every sin, therefore, which we commit, causes

guilt; and every sinner deserves to suffer in proportion to his offence; for when God is wronged, he has a most just right to punish: and we may judge how very extensive his commandments are, when we consider our Saviour's exposition of them, Matt. v. 21. 27. 33. 38. 43.

We should so reverence conscience as not to do what we *suspect* may be wrong.

Thy commandment is exceeding broad. Ps. cxix. 96.

Whatsoever is not of faith is sin. Rom. xiv. 23.

But however extensive God's command may be,

Fools make a mock at sin. Prov. xiv. 9. And

Sin does not appear sin, and become exceeding sinful, until the Spirit be given us. Rom. vii. 13.

When he is come, he will reprove (or convince) the world of sin. John xvi. 8, 9.

What is the sentence denounced on the sinner?

Death.

In the day that thou eatest—thou shalt surely die. Gen. ii. 17.

Whoso hath sinned, him will I blot out of my book. Exod. xxxii. 33.

The wicked shall be turned into hell. Ps. ix. 17.

The soul that sinneth it shall die. Ezek. xviii. 4. 20.

Sin entered into the world, and death by sin. Rom. v. 12.

The wages of sin is death. Rom. vi. 23.

Have all mankind sinned?

Yes. (See also chapter 1st.)

There is no man that sinneth not. 1 Kings viii. 46. 2 Chron. vi. 36.

There is not a just man upon earth, that doeth good and sinneth not. Eccl. vii. 20.

All have sinned and come short of the glory of God. Rom. iii. 23.

For that all have sinned. Rom. v. 12.

The Scripture hath concluded all under sin. Gal. iii. 22.

All men, therefore, are by nature and practice sinners, and are exposed to God's everlasting indignation; and if they had never committed more than one sin in all their lives, yet

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii. 10.

If sin be committed against God, to whom must we look for the pardon of sin?

Who can forgive sins, but God only? Mark ii. 7.

What intimations has God given to men, of the way in which pardon of sin, and acceptance with him, were to be obtained?

He made it known to the Old Testament saints by several types and ceremonies.

To *Adam*, Gen. iii. 15; to *Abel*, Gen. iv. 4; by *Noah's Ark*, Gen. vi. 13, 14; to *Abraham*, Gen. xv. 1. 10; to *Isaac*, Gen. xxii. 7; to *Jacob*, Gen. xxviii. 12; by the *Paschal Lamb*, Exod. xii. 5; *Mercy Seat*, Exod. xxv. 22; *High Priest*, Exod. xxviii. 1; *Scape Goat*, Lev. xvi. 8—22; *Brazen Serpent*, Num. xxi. 6—9; *Cities of Refuge*, Num. xxxv. 12; to *Isaiah*, Isa. liii. 5, 6. 10; lix. 16; to *Zechariah*, Zech. xliii. 1.

But he reserved the clear discovery of the way of a sinner's salvation until the coming of Christ.

For he shall save his people from their sins. Matt. i. 21.

The Son of man came to give his life a ransom. Matt. xx. 28. Mark x. 45.

This is my blood—shed for the remission of sins. Matt. xxvi. 28. God—gave his only begotten Son, that whosoever believeth in him should not perish, &c. John iii. 16.

Greater love hath no man than this, that a man lay down his life for his friends. John xv. 13.

Through his name whosoever believeth in him shall receive remission of sins. Acts x. 43.

Through this man is preached unto you the forgiveness of sins. Acts xiii. 38.

The Church of God which he hath purchased with his own blood. Acts xx. 28.

While we were yet sinners Christ died for us. Rom. v. 8.

We were reconciled to God by the death of his Son. Rom. v. 10.

God spared not his own Son, but delivered him up. Rom. viii. 32.

Ye are bought with a price. 1 Cor. vi. 20; vii. 23.

Christ died for our sins, according to the Scriptures. 1 Cor. xv. 3.

He hath made him to be sin for us. 2 Cor. v. 21.

Who gave himself for our sins. Gal. i. 4.

Christ hath redeemed us from the curse of the law. Gal. iii. 13.

God sent forth his Son—to redeem them, &c. Gal. iv. 4, 5.

In whom we have redemption through his blood, the forgiveness of sins. Eph. i. 7.

Having made peace through the blood of his cross. Col. i. 20.

Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Who gave himself a ransom for all. 1 Tim. ii. 6.

Not by our works, but according to his mercy he saved us. Tit. iii. 5.

He needed not to offer sacrifices for his own sins. Heb. vii. 27.

Without shedding of blood is no remission. Heb. ix. 22.

He put away sin by the sacrifice of himself. Heb. ix. 26.

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. Heb. x. 12.

Ye were redeemed with the precious blood of Christ. 1 Pet. i. 18, 19.

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God. 1 Pet. iii. 18.

God sent his Son to be the propitiation for our sins. 1 John iv. 10.

To him that washed us from our sins in his own blood. Rev. i. 5.

Thou hast redeemed us to God by thy blood. Rev. v. 9.

He was the Lamb slain from the foundation of the world. Rev. xiii. 8.

What assurance has God given us that he will forgive the sins of those who come to him through Jesus Christ, feeling a deep sense of their need of pardon?

The Lord, forgiving iniquity, and transgression, and sin. Exod. xxxiv. 7. Num. xiv. 18.

Thou, Lord, art good, and ready to forgive. Ps. lxxxvi. 5.

There is forgiveness with thee, &c. Ps. cxxx. 4.

Though your sins be as scarlet, they shall be as snow. Isa. i. 18.

I am he that blotteth out thy transgressions. Isa. xliii. 25.

I have blotted out, as a thick cloud, thy sins. Isa. xlv. 22.

Our God will abundantly pardon. Isa. lv. 7.

I will pardon all their iniquities. Jer. xxxiii. 8.

The iniquity of Israel shall be sought for, and there shall be none; for I will pardon them. Jer. l. 20.

If the wicked will turn, his sins shall not be mentioned. Ezek. xviii. 21, 22.

To the Lord our God belong mercies and forgiveness. Dan. ix. 9.

Who is a God like unto thee, that pardoneth sin? Mic. vii. 18.

Him hath God exalted to give—forgiveness of sins. Acts v. 31.

He is faithful and just to forgive us our sins. 1 John i. 9.

Do you feel yourselves to be sinners, exposed to the wrath and under the curse of God? or are you sinning with a high hand, setting at defiance the Majesty of heaven, and saying in your hearts, “Tush! God careth not for it?”—If the remembrance of your sins be grievous unto you, have you sought the forgiveness of them through Jesus Christ?—If not, apply to him now for pardon; for he has said, (Rev. xxii. 17,) “Whosoever will, let him come.” He pardoned David, Manasseh, and Peter, and he will also pardon you. He took upon himself your nature—he put himself in your stead—he has satisfied the offended justice of God, by having kept that law which you have broken; and having suffered the punishment due to your offences; if you flee to him for refuge, he will say to you, (Matt. ix. 2,) “Thy sins be forgiven thee—the Lord hath put away thy sin.”—But if you should die with your sins unforgiven, it would have been better for you never to have been born.

Absolution.—He pardoneth and absolveth all those who truly repent.

Litany.—Pray that it may please God to forgive you all your sins, negligences, and ignorances.

11th Sunday after Trinity.—O God, who declarest thy Almighty power chiefly in showing mercy and pity, &c.

Collect.—O God, whose nature and property is ever to have mercy, and to forgive—though we be tied and bound with

the chain of our sins, yet let the pitifulness of thy great mercy loose us.*

NOTE.

THE FORGIVENESS OF SINS.

“THAT we may understand the notion of *forgiveness of sins*,” says Bishop Pearson, “three considerations are required; first, what is the *nature* of sin which is to be forgiven; secondly what is the *guilt* or *obligation* of sin which wanteth forgiveness; thirdly, what is the *remission* of sin itself, or the loosing of that obligation.”

Under the first head Bishop Pearson quotes several passages of Scripture which define sin as “the transgression of the law,” (1 John iii. 4. Rom. iv. 15,) and then continues, “The law of God is the rule of the actions of men, and any aberration from that rule is sin: the law of God is pure, and whatsoever is contrary to that law is impure. Whatsoever therefore is done by man, or is in man, having any contrariety or opposition to the law of God, is sin. Every action, every word, every thought, against the law, is a sin of commission, as it is terminated to an object dissonant from, and contrary to, the prohibition of the law, or a negative precept. Every omission of a duty required of us is a sin, as being contrary to the commanding part of the law, or an affirmative precept. Every evil habit contracted in the soul of man by the actions committed against the law of God is a sin, constituting a man truly a sinner, even then when he actually sinneth not. Any corruption and inclination in the soul, to do that which God forbiddeth, and to omit that which God commandeth, howsoever such corruption and evil inclination came into the soul, whether by an act of his own will, or by an act of the will of another, is a sin, as being something dissonant and repugnant to the law of God.”

Of the second particular the author just quoted remarks, that “every sin doth cause a guilt, and every sinner, by being so, becomes a guilty person; which guilt consisteth in a debt or obligation to suffer a punishment proportionable to the iniquity of the sin.” This guilt is caused both by sins of omission and commission, and remains after the act or omission causing the sin has passed away. This guilt, in the natural course of things, must remain for ever, and for ever subject the offender to the wrath of God. But he against whom the offence is committed has been pleased to interpose, and provide a way by which our guilt may be removed. In considering the ways and means which were used by him for this purpose—in considering what has been done by him towards the remission of sins, we may best understand in what that remission or forgiveness consists.

It appears from the Scriptures that, in order to render the forgiveness of sins possible, two things were necessary, first, a *reconciliation of an offended God*, and secondly, a *satisfaction to a just God*. These two things must go together, and provision has been made for both in the work of Christ for our redemption. In this there is contained a *RECONCILIATION*, without which God cannot be conceived to forgive; it comprehends a *SATISFACTION*, without which God was resolved not to be reconciled. Such are in substance the views of Bishop Pearson, of whose remarks upon these two points the following is an abridgement:—

For the first of these, we may be assured of forgiveness of sins, because Christ by his death hath *reconciled God unto us*, who was offended by our sins; and that he hath done so, we are assured, because he who before was angry with us, upon the consideration of Christ’s death be-

* This collect of the Church of England has not been retained in the American Prayer-book.

comes propitious unto us, and ordained Christ's death to be a propitiation for us. For we are "justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood. We have an advocate with the Father, and he is the propitiation for our sins. For God loved us, and sent his Son to be a propitiation for our sins." It is evident, therefore, that Christ did render God propitious unto us by his blood, (that is, his sufferings unto death,) who before was offended with us for our sins. And this propitiation amounted to a reconciliation, that is, a kindness after wrath. We must conceive that God was angry with mankind before he determined to give our Saviour; we cannot imagine that God, who is essentially just, should not abominate iniquity. The first affection we can conceive in him, upon the lapse of man, is wrath and indignation. God therefore was most certainly offended before he gave a Redeemer; and though it be most true, that he "so loved the world that he gave his only begotten Son;" yet there is no incongruity in this, that a father should be offended with that son which he loveth, and at that time offended with him when he loveth him. Notwithstanding therefore that God loved men whom he created, yet he was offended with them when they sinned, and gave his Son to suffer for them, that through that Son's obedience he might be reconciled to them.

In vain it is objected that the Scripture saith our Saviour reconciled men to God, but nowhere teacheth that he reconciled God to man: for in the language of the Scripture, to reconcile a man to God, is in our vulgar language to reconcile God to man; that is, to cause him, who before was angry and offended with him, to be gracious and propitious to him. As our Saviour adviseth, "If thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother," that is, reconcile thy brother to thyself, whom thou hast injured, render him by thy submission favourable unto thee, who hath something against thee, and is offended at thee. As the apostle adviseth the wife that "departeth from her husband, to remain unmarried, or to be reconciled to her husband," (1 Cor. vii. 11;) that is, to appease and get the favour of her husband. In the like manner we are said to be reconciled unto God, when God is reconciled, appeased, and become gracious and favourable unto us, and Christ is said to reconcile us unto God, when he hath moved, and obtained of God to be reconciled unto us, when he hath appeased him, and restored us unto his favour. Thus "when we were enemies we were reconciled to God," (Rom. v. 10;) that is, notwithstanding he was offended with us for our sins, we were restored unto his favour by the death of his Son.

Nor is it [in the second place] any wonder God should be thus reconciled to sinners by the death of Christ, who while we were yet sinners died for us, because the punishment which Christ, who was our surety, endured, was a full *satisfaction* to the will and justice of God. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Now a ransom is a price given to redeem such as are in any way in captivity; any thing laid down by way of compensation, to take off a bond or obligation, whereby he who before was bound becometh free. All sinners were obliged to undergo such punishments as are proportionate to their sins, and were by that obligation made captive and in bonds, and Christ did give his life a ransom for them, and that a proper ransom, if his life were of any price, and given as such. For a ransom is properly nothing else but something of price given by way of redemption, to buy or purchase that which is detained, or given for the releasing of that which is enthralled. But it is most evident that the life of Christ was laid down as a price; neither is it more certain that he died than that he bought us: "Ye are bought with a price," (1 Cor.

vi. 20; vii. 23.) saith the apostle, and it is the "Lord who bought us," (2Pet. ii. 1,) and the price which he paid was his blood; for "we are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." Now as it was the blood of Christ, so it was a price given by way of compensation: and as that blood was precious, so was it a full and perfect satisfaction. For as the greatness of the offence and iniquity of the sin is augmented, and increaseth according to the dignity of the person offended and injured by it; so the value, price, and dignity of that which is given by way of compensation, is raised according to the dignity of the person making the satisfaction. God is of infinite majesty, against whom we have sinned; and Christ is of the same divinity, who gave his life a ransom for sinners: for God hath purchased his Church with his own blood. Although therefore God be said to remit our sins by which we were made captive, yet he is never said to remit the price without which we had never been redeemed: neither can he be said to have remitted it, for he did require it and receive it.

If then we consider together, on our side the nature and obligation of sin, and on the part of Christ the satisfaction made and reconciliation wrought, we shall easily perceive how God forgiveth sins, and in what remission of them consisteth. Man being in all conditions under some law of God, who hath sovereign power and dominion over him, and therefore owing absolute obedience to that law, whensoever any way he transgresseth that law, or deviateth from that rule, he becomes thereby a sinner, and contracteth a guilt which is an obligation to endure a punishment proportionable to his offence; and God, who is the lawgiver and sovereign, becoming now the party wronged and offended, hath a more just right to punish man as an offender. But Christ taking upon him the nature of man, and offering himself a sacrifice for sin, giveth that unto God for and instead of the eternal death of man, which is more valuable and acceptable to God than that death could be, and so maketh a sufficient compensation and full satisfaction for the sins of man: which God accepting, becometh reconciled unto us, and, for the punishment which Christ endured, taketh off our obligation to eternal punishment.

ON THE CREED.

§ 10. ON THE RESURRECTION OF THE BODY, AND THE LIFE EVERLASTING.

What are the last two articles of the Creed?

The resurrection of the body and the life everlasting.

How does man differ from the brutes?

He has a living soul, which shall exist eternally; while the spirit that animates the brute perishes together with its body.

The resurrection unto eternal life is one of the principles of the doctrine of Christ, (Heb. vi. 2,) and one of the privileges of the members of Christ.

What is death?

The separation of the soul from the body.

Let this child's soul come into him again. 1 Kings xvii. 21.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it. Eccl. xii. 7.

What becomes of the bodies of men when they die?

They are dissolved by corruption, and turned again into dust.

I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister, when our rest together is in the dust. Job xvii. 14. 16.

All flesh shall perish together, and man shall turn again unto dust. Job xxxiv. 15.

Thou hast brought me into the dust of death. Ps. xxii. 15.

If our earthly house of this tabernacle were dissolved.—2 Cor. v. 1.

Death is sometimes in the Scriptures called a sleep:—not a sleep of the soul, but a sleep of the body till the last day.

Now shall I sleep in the dust. Job vii. 21.

Lest I sleep the sleep of death. Ps. xiii. 3.

Our friend Lazarus sleepeth. John xi. 11.

It is the common lot of all, except Enoch, (Gen. v. 24,) and Elijah, (2 Kings ii. 11,) and there is no escaping it.

Dust thou art, and unto dust shalt thou return. Gen. iii. 19.

What man is he that liveth and shall not see death? Ps. lxxxix. 48.

Death passed upon all men, for that all have sinned. Rom. v. 12.

It is appointed unto men once to die. Heb. ix. 27.

What becomes of the souls of men at death?

They go to a place of happiness or misery, accordingly as they are prepared for the one or the other.

Lazarus and Dives: the rich man was tormented in hell; and Lazarus was carried by angels into Abraham's bosom. Luke xvi. 23.

To-day shalt thou be with me in Paradise. Luke xxiii. 43.

Into thy hands I commend my spirit. Luke xxiii. 46.

Lord Jesus, receive my spirit. Acts vii. 59.

The spirits of just men made perfect. Heb. xii. 23.

I saw under the altar the souls of them that were slain for the word of God. &c., and they cried with a loud voice, saying, How long—dost thou not judge and avenge our blood on them that dwell on the earth? Rev. vi. 9, 10.

How long will the bodies of men continue in the grave?

Till the morning of the resurrection.

The harvest is the end of the world. Matt. xiii. 39.

What is a resurrection?

The re-union of the soul and body.

The valley was full of bones: and they lived and stood up upon their feet. Ezek. xxxvii. 1, 7, 8, 10.

This is equally as easy to God, as the uniting them together at first.

Why should it be thought a thing incredible with you, that God should raise the dead? Acts xxvi. 8.

Will the same body rise which we now inhabit?—Will there be no alteration in it?

Our bodies will be the same, but they will experience such a change as will take away from them all tendency to decay, and adapt them for that eternal state of existence, for which we are hereafter destined.

The bodies of the saints will be fitted to bear an exceeding and eternal weight of glory; and those of the wicked to endure unspeakable and everlasting torment.

It is sown a natural body, it is raised a spiritual body. 1 Cor. xv. 44.

We shall all be changed, in a moment, in the twinkling of an eye, at the last trump. 1 Cor. xv. 51, 52.

This corruptible must put on incorruption; and this mortal must put on immortality. 1 Cor. xv. 53.

Who shall change our vile body that it may be fashioned like unto his glorious body. Phil. iii. 21.

The dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. 1 Thess. iv. 16, 17.

We shall rise with the same tempers and tastes which we had at the time of our death.

The proofs of a general resurrection are many. The prosperity of the wicked and the sufferings of the righteous in the present life afford a strong presumption of it. The angels who sinned were punished: for God, who is just and holy, cannot permit sin to pass with impunity; and rewards have been promised, and punishments threatened to mankind in general; it follows, therefore, that as there cannot be equal retribution here, there must be a resurrection, "in which every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. Nor is there any thing in the fact itself which should render it improbable.

Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. John xii. 24.

Thou fool, that which thou sowest is not quickened, except it die. 1 Cor. xv. 36.

The dust out of which Adam was made was as far from being flesh, as any dust now.

The doctrine of a resurrection is taught both in the Old and New Testament.

[Abraham] accounted that God was able to raise [Isaac] up, even from the dead : -from whence also he received him in a figure. Heb. xi. 19.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Job xix. 25, 26.

I shall be satisfied, when I awake, with thy likeness. Ps. xvii. 15.

God will redeem my soul from the power of the grave ; for he shall receive me. Ps. xlix. 15.

Thy dead men shall live, together with my dead body shall they arise. Isa. xxvi. 19.

Many that sleep in the dust of the earth shall awake. Dan. xii. 2.

O grave, I will be thy destruction. Hos. xiii. 14.

The Sadducees denied a resurrection : but the Pharisees, and other Jews, firmly believed it. Matt. xxii. 23. Mark xii. 18. Acts xxiii. 8. 1 Cor. xv. 12.

Now, that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living. Matt. xxii. 31. Luke xx. 37, 38.

Jacob had been dead two hundred years, when Moses thus spake.

The Son of man shall sit upon the throne of his glory, and before him shall be gathered all nations. Matt. xxv. 31, 32.

Thou shalt be recompensed at the resurrection of the just. Luke xiv. 14.

Marvel not at this ; for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth. John v. 28, 29.

That of all which [the Father] hath given me, I should lose nothing ; but should raise it up again. John vi. 39.

I know [my brother] shall rise again in the resurrection at the last day. John xi. 24.

They preached through Jesus the resurrection of the dead. Acts iv. 2.

[Paul at Athens] preached unto them Jesus and the resurrection. Acts xvii. 18.

God, who quickeneth the dead. Rom. iv. 17.

If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Rom. vi. 5.

He that raised up Christ from the dead shall also quicken your mortal bodies. Rom. viii. 11.

God will also raise us up by his own power. 1 Cor. vi. 14.

We shall not all sleep, but we shall all be changed. 1 Cor. xv. 13, 21, 42, 51.

He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 2 Cor. iv. 14.

But I would not have you ignorant, brethren, concerning them which are asleep, &c. We which are alive shall not prevent them which are asleep. 1 Thess. iv. 13—16.

Enoch prophesied, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, &c. Jude 14.

Who will be raised on this awful day?

All men who have ever lived—every individual of the race of Adam, both the holy and the wicked.

Before him shall be gathered all nations. Matt. xxv. 32.

There shall be a resurrection of the dead, both of the just and unjust. Acts xxiv. 15.

We shall all stand before the judgment-seat of Christ. Rom. xiv. 10.

Even so in Christ shall all be made alive. 1 Cor. xv. 22.

We must all appear before the judgment-seat of Christ. 2 Cor. v. 10.

I saw the dead, small and great, stand before God. Rev. xx. 12.

And the sea gave up the dead which were in it. Rev. xx. 13.

Our resurrection will be effected by virtue of the resurrection of Christ.

I am the resurrection and the life. John xi. 25.

By man came also the resurrection of the dead. 1 Cor. xv. 21.

As in Adam all die, even so in Christ shall all be made alive.

1 Cor. xv. 22.

That we should not trust in ourselves, but in God, which raiseth the dead. 2 Cor. i. 9.

There are several instances of the dead being raised, recorded in Scripture. The translation of Enoch and Elijah has already been alluded to.

The widow of Sarepta, or Zarephath's child, raised by Elijah. 1 Kings xvii. 22.

The Shunammite's son, raised by Elisha. 2 Kings iv. 35.

The dead man who touched the bones of Elisha. 2 Kings xiii. 21.

Jairus's daughter, raised by our Saviour. Mark v. 42.

The widow of Nain's son, raised by our Saviour. Luke vii. 12.

Lazarus, raised by our Saviour. John xi. 43.

Tabitha, or Dorcas, raised by Peter. Acts ix. 40.

Eutychus, raised by Paul. Acts xx. 9. 12.

The bodies of many of the saints arose at Christ's crucifixion, and appeared in the holy city. Matt. xxvii. 52, 53.

What will be the portion of the righteous?

They will be raised to everlasting happiness, and become the fellow citizens of angels and saints in heaven.

In thy presence is fulness of joy, and at thy right hand are pleasures for evermore. Ps. xvi. 11.

Some shall awake to everlasting life.—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. Dan. xii. 2, 3.

Then shall the righteous shine forth as the sun, in the kingdom of their Father. Matt. xiii. 43.

He shall set the sheep on his right hand. Matt. xxv. 33.

The righteous [shall go away] into life eternal. Matt. xxv. 46.

He that believeth on the Son hath everlasting life. John iii. 36.

They shall come forth: they that have done good, unto the resurrection of life. John v. 29.

It so be that we suffer with Christ, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. viii. 17, 18.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Cor. xiii. 12.

He that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. vi. 8.

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 8.

For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pet. i. 11.

Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. Rev. vii. 15—17.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4.

Will all the godly be equally glorified?

There is reason to think not; but that their blessedness will be apportioned to their different degrees of zeal and holiness. The lowest degree of bliss in heaven will, however, be such, as far to exceed any conceptions we can possibly form.

Then he shall reward every man according to his works. Matt. xvi. 27.

The servant whose pound gained ten pounds was made ruler over ten cities; while he whose pound gained five pounds was made ruler over five cities. Luke xix. 16—19.

In my Father's house are many mansions. John xiv. 2.
 There is one glory of the sun, and another glory of the moon,
 and another glory of the stars; for one star differeth from
 another star in glory. So also is the resurrection of the dead.
 1 Cor. xv. 41, 42.

What will be the portion of the wicked?

They will be consigned to everlasting shame and punishment, and will have their dwelling appointed them with devils; by whom, by one another, and by their own consciences, they will be incessantly tormented, so as to have no rest day nor night.*

He shall burn up the chaff with unquenchable fire. Matt. iii. 12. Luke iii. 17.

Fear him, which is able to destroy both soul and body in hell. Matt. x. 28.

These shall go away into everlasting punishment. Matt. xxv. 46.

Fear him which hath power to cast into hell. Luke xii. 5.

The lord of that servant will cut him in sunder, and appoint him his portion with unbelievers. Luke xii. 46.

There shall be weeping and gnashing of teeth. Luke xiii. 28.

Father Abraham,—send Eazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Luke xvi. 24.

(See the whole parable of Dives and Lazarus, verses 19—31.)

He that believeth not the Son, the wrath of God abideth on him. John iii. 36.

And shall come forth; they that have done evil, unto the resurrection of damnation. John v. 29.

God will render unto them that obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil. Rom. ii. 8, 9.

He that soweth to the flesh shall of the flesh reap corruption. Gal. vi. 8.

Them that know not God, and that obey not the gospel of our

* "This, it must be owned," says Archbishop Secker, "is not explicitly mentioned in the Creed. And God had rather that we should be moved to obey him by love and hope of his favour than by fear of his anger. But both motives are implied in this article. For though life in Scripture more especially means happiness; yet its original sense is only continuance in being, whether happy or miserable: and as the wicked are raised, and judged, in order to suffer what they have deserved, so they must live afterwards for the same purpose."—*Lectures on the Catechism*, p. 155.

The everlasting punishment of the wicked is also a part of the Scripture doctrine respecting "the resurrection of the body." See Dan. xii. 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." See also John v. 29, &c.

Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thess. i. 8, 9.

They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb! Rev. xiv. 10.

And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night. Rev. xiv. 11.

Cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever. Rev. xx. 10.

Will there be degrees of misery among the damned?

Yes:—So Scripture leads us to suppose. But the least degree of it will be dreadful beyond conception.

It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. Matt. x. 15.

Wo unto thee, Chorazin! Wo unto thee, Bethsaida! it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. Matt. xi. 21, 22.

That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more. Luke xii. 47, 48.

How dreadful an idea do these passages of Scripture give us of the state of the wicked after death! Does it not alarm you?—Ask yourself,

Who shall dwell with everlasting burnings? Isa. xxxiii. 14.

Remember, that the wrath of God will for ever be the wrath to come. 1 Thess. i. 10.

How awful! Is it not

A fearful thing to fall into the hands of the living God. Heb. x. 31.

Let the terrors of hell alarm you here, lest they torment you hereafter. Death, which will irreversibly decide on which hand of the Judge you are to appear, is not far from you.

In the place where the tree falleth, there it shall be. Eccl. xi. 3.

Death will not alter your character. If you live and die unholy, you will be raised again unholy.

It should be the business of our lives to be making preparation, for that great day, by repentance towards God, and faith in our Lord Jesus Christ.

Looking for and lasting unto the coming of the day of God.

wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. 2 Pet. iii. 12.

Let your mind frequently dwell on these important truths. Follow the example of St. Paul, and be able to say with him,

I (therefore) exercise myself, to have always a conscience void of offence toward God and toward men. Acts xxiv. 16.

As hell is so dreadful a place, seek earnestly to avoid it, and inquire diligently how you may get to heaven. Read your Bible, in which the way is fully revealed, and attend to the instructions of your minister and teachers, who are desirous of explaining it to you. Bless God for the redemption of mankind by Christ; look to Jesus your forerunner; rely on the merits of his death; and follow him as your pattern. Heb. xii. 1, 2.

What does the word Amen mean?

It means *truly*; and its repetition at the end of the Creed expresses our belief in all the articles contained in it.

When you repeat the Creed, may you ever feel a due sense of the importance of the truths it contains, and may you always be able to say *Amen* to it from your hearts.

CHAPTER VII.

SUMMARY OF THE CREED.

ON THE TRINITY.

What dost thou chiefly learn in these articles of thy belief?

“First, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.”

What relation do these three Divine Persons bear to us?

1st. “God the Father made us, and all the world.”

He hath made all nations of men to dwell on the face of the earth. Acts xvii. 26.

2d. “God the Son redeemed us and all mankind.”

For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. Rev. v. 9.

He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John ii. 2.

‘By his one oblation of himself once offered, he has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world;’ (*Communion Service*) so that now

Every one that seeth the Son, and believeth on him, may have everlasting life. John vi. 40.

3d. “God the Holy Ghost sanctifieth all the people of God.”

Because God hath from the beginning chosen you to salvation through sanctification of the Spirit. 2 Thess. ii. 13.

The character of God has been considered under several of those attributes mentioned in Scripture. Let us now proceed to inquire,

Is there more than one God?

The Gentiles worshipped many;

There be gods many and lords many. 1 Cor. viii. 5.

But these were false gods and idols, the work of men’s hands. There is but one living and true God.

The Lord, he is God, there is none else beside him. Deut. iv. 35.

The Lord our God is one Lord. Deut. vi. 4.

The Lord your God is God of gods. Deut. x. 17.

Who is God, save the Lord? Ps. xviii. 31.

I am the Lord, and there is none else. Isa. xlv. 6. 8; xlv. 5, 6. xlv. 18. 21; xlv. 9.

I am the first; I also am the last. Isa. xlviii. 12.

The Lord our God is one Lord, and there is none other but he. Mark xii. 29. 32.

This is life eternal, to know thee, the only true God. John xvii. 3.

There is none other God but one. 1 Cor. viii. 4.

To us there is but one God, the Father. 1 Cor. viii. 6.

One God, and Father of all. Eph. iv. 6.

But are not Jesus Christ and the Holy Ghost, each of them God?

Yes: and the same Divine attributes are equally ascribed to them as to God the Father.

Christ—who is over all, God blessed for ever. Rom. ix. 5.

In him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

Jesus Christ existed from eternity, he created all things, he supports and sustains all things, he is omnipresent and omniscient, and is the object of Divine worship. See chapter *On the Divinity of Christ*.

He said to his disciples,

All things that the Father hath are mine. John xvi. 15

He is Lord of all. Acts x. 36.

And will be the judge of all.

To the Holy Ghost, creation, omnipresence, and omniscience, are ascribed, and the souls of believers are sanctified by his gracious influence. He also is God. See chapter *On the Holy Ghost*.

Thou hast not lied unto men, but unto God. Acts v. 3, 4.

Now we cannot imagine that a God who is so jealous of his own honour, that he has declared, (Isa. xlvi. 11,) "I will not give my glory unto another," would give so strong testimony in his holy word to the divinity of Jesus Christ, and of the Holy Ghost, if they were created beings, however exalted their nature: we therefore conclude, 'that the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God.' They are three persons in the Godhead, 'none of which is before or after the other, none is greater or less than another.'

How do you prove a plurality in the Godhead?

And God said, Let *us* make man. Gen. i. 26.

And God said, Behold the man is become as one of *us*. Gen. iii. 22.

And God said, Let *us* go down, &c. Gen. xi. 6, 7.

Whereas *they* [the Holy One, see verse 13,] commanded. Dan. iv. 26.

And *they* (the Most High God) took his glory. Dan. v. 18. 20.

In what passages of Scripture are the Three Persons of the Godhead mentioned?

The form of benediction appointed to be used by the priests under the law, is supposed to allude to the *Three Persons in the Godhead*.

The Lord bless thee and keep thee—*The Lord* make his face shine upon thee—*The Lord* lift up his countenance upon thee. Num. vi. 24—26.

Holy, Holy, Holy, is the Lord of Hosts. Isa. vi. 3.

It appears from John xii. 41; Acts xxviii. 25, that this adoration was addressed to the *Three Persons of the Trinity*.

Seek ye out of the book of the *Lord*—for *my* mouth it hath commanded, and *his Spirit*, &c. Isa. xxxiv. 16.

The *Lord God* and his *Spirit* hath sent *me*, (Christ.) Isa. xlvi. 16.

Baptizing in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*. Matt. xxviii. 19.

That I should be the minister of *Jesus Christ* to the Gentiles,

ministering the gospel of *God*, that the offering up of the Gentiles might be acceptable, being sanctified by the *Holy Ghost*. Rom. xv. 16.

The grace of the Lord *Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*. 2 Cor. xiii. 14.

Through *him* (Christ) we both have access, by one *Spirit*, unto the *Father*. Eph. ii. 18.

The *Lord* (the Holy Ghost) direct your hearts, into the love of *God*, and into the patient waiting for *Christ*. 2 Thess. iii. 5.
Christ, through the eternal *Spirit*, offered himself to *God*. Heb. ix. 14.

Elect, according to the foreknowledge of *God the Father*, through the *Spirit*, to sprinkling of the blood of *Jesus Christ*. 1 Pet. i. 2.

There are *three* that bear record in heaven, the *Father*, the *Word*, and the *Holy Ghost*. 1 John v. 7.

Divine teaching is ascribed to all the Persons of the Godhead.

They shall be all taught of *God*. John vi. 45.

Neither was I taught it but by the revelation of *Jesus Christ*. Gal. i. 12.

The *Holy Spirit* will teach you all things. John xiv. 26.

The divine law is the law of the Trinity.

It is called the law of *God*. Rom. vii. 25.

The law of *Christ*. Gal. vi. 2.

The law of the *Spirit of Life*. Rom. viii. 2.

Sin is an offence against the Trinity.

You shall not tempt the *Lord your God*. Deut. vi. 16.

Neither let us tempt *Christ*. 1 Cor. x. 9.

Ye have agreed to tempt the *Spirit of the Lord*. Acts v. 9.

The three Persons of the Trinity have fellowship with the faithful.

Our fellowship is with the *Father*. 1 John i. 3.

And with his Son *Jesus Christ*. 1 John i. 3.

The communion of the *Holy Ghost*. 2 Cor. xiii. 14.

The three Persons of the Trinity are spiritually present in the souls of believers.

God is in you. 1 Cor. xiv. 25.

Jesus Christ is in you. 2 Cor. xiii. 5.

The *Spirit* dwelleth with you, and shall be in you. John xiv. 17.

There are texts to prove, in the same way, that each Person is eternal, true, holy, omnipresent, and the fountain of life.

What gratitude ought we to feel towards *God* for having brought us into existence, and made us capable of so much happiness: but above all, for having redeemed us from sin and hell by the blood of his only *Son*, and sent his *Holy Spirit* to sanctify us, and make us fit for eternal glory.

1. *Do you believe that "God the Father made you and all the world?"*

Serve him then as dutiful and obedient children. He made you that you should live to his glory.

2. *Do you believe that "God the Son redeemed you and all mankind?"*

Remember what he paid for your redemption, and continue not the slaves of sin. You are not your own, you are bought with a price; and pray that all mankind may be brought to believe in the Saviour of the world.

3. *Do you believe that "God the Holy Ghost sanctifieth all the people of God?"*

Pray that your souls may be enlightened and sanctified by his influence, that you may make your calling and election sure.

And remember, that however true the articles of your belief may be, unless your faith in them purifies your hearts, overcomes the world, and works by love, it will profit you nothing.

Collect—Trinity Sunday. Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty, to worship the Unity; we beseech thee that thou wouldest keep us steadfast in this faith.

NOTE.

THE TRINITY.

THE following remarks so well suited to the sacredness of the subject, and to the unworthiness of our apprehensions, are from Archbishop Secker:—

Certainly, in general, it is no contradiction, that things should be in one respect the same, and in another different. But the particular and explicit notion of this union and this distinction, the word of God hath not given us. Whether we are capable of apprehending it, we know not; and, therefore, it is no wonder, in the least, that we are incapable of forming one to ourselves. For indeed we are incapable of forming clear notions concerning thousands of other things, which are unspeakably less beyond our reach. All that we can do, therefore, is, to use those expressions in relation to it, which either Scripture furnishes, or experience has found useful to guard against false apprehensions: for with very imperfect ones we must be content. Thus, in speaking of the difference of the Son and Spirit from the Father, and from each other, we say, with our Bible, that the Son is begotten, and the Spirit proceeds, without pretending to know any further, what these two words mean, than that each denotes something different from the other: and both something different from creation out of nothing. And this distinction giving occasion to Scripture to speak of them in somewhat the same manner, as of different persons amongst men; we call them the three persons of the

Trinity : not at all intending by it to say, that the word person suits them in every respect that it suits us : but only to acknowledge, that, as we find them thus spoken of, we doubt not but there is some sufficient ground for it. And as we find further, that in point of rank, the person of the Father is represented as supreme, the Son as subordinate to him, the Holy Spirit to both; and in point of relation to us, creation is ascribed peculiarly to the first, redemption to the second, sanctification to the third; and yet, in some sense, each of these things to each : we imitate the whole of this, likewise. Still we are very sensible at the same time, that many more doubts and difficulties may be raised, almost about every part of the doctrine, than God, in his unsearchable wisdom, has given us light enough to solve. But we apprehend it is our duty to believe with humility and simplicity, what the Scripture hath taught us; and to be contentedly ignorant of what it doth not teach us; without indulging speculations and conjectures, which will only perplex the subject more, instead of clearing it. And surely it is our duty, also, to interpret with candour, and use with prudent moderation, whatever well-meant phrases the Church of Christ, especially in its earliest days, hath applied to this subject; to think on matters, which are both so mysterious in their nature, and so hard to be expressed, with great charity of other persons: and for ourselves, to keep close with great care to so much as is plain and practical.—*Secker's Lectures*, p. 110.

CHAPTER VIII.

ON THE COMMANDMENTS.

§ 1. ON OUR OBLIGATION TO KEEP GOD'S LAW.

WHAT was the third thing your Sponsors promised for you?

“That I should keep God's holy will and commandments, and walk in the same all the days of my life.”

Tell me how many there are?

Ten; which are otherwise called the law of God. They were given to Moses on mount Sinai, written by the finger of God on two tables of stone. They contain the substance of all that is required of man, and instruct him briefly in his duty towards God, and his duty towards his neighbour. But it is not to be supposed, that the Divine commands are so fully revealed in them, as to render the rest of God's word unnecessary or unimportant. All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and the will of God is to be sought for throughout the whole Bible.

Which are they?

“The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought

thee out of the land of Egypt, out of the house of bondage.”

God thus reminded his people of the wonders he had wrought for them, in order to display his majesty, and enforce his authority.

Under what obligations were the children of Israel to keep the ten commandments?

Because he was “the Lord their God.”

[He said to Abram] I am the Lord that brought thee out of Ur of the Chaldees. Gen. xv. 7.

To be a God unto thee, and to thy seed after thee. Gen. xvii. 7.

I will bring you unto the land concerning the which I did swear:—I am the Lord. Exod. vi. 2. 6. 8. 29.

Ye shall be a peculiar treasure unto me above all people:—and ye shall be unto me a kingdom of priests and a holy nation. Exod. xix. 5, 6.

I am the Lord thy God. Exod. xx. 2.

I am the Lord. Ye shall be holy, for I am holy. Lev. xi. 44; xix. 2; xx. 7.

All the first-born are mine. I am the Lord. Num. iii. 13.

Thou hast avouched the Lord this day to be thy God, &c. And the Lord hath avouched thee this day to be his peculiar people, &c. Deut. xxvi. 17—19.

Defile not yourselves. I am the Lord your God. Ezek. xx. 7.

Ye shall know that I am the Lord your God, and none else. Joel ii. 27; iii. 17.

He brought them “out of the land of Egypt.”

[Pharaoh was induced by his interference to say,] Get you forth from among my people.—And they spoiled the Egyptians. Exod. xii. 31—37.

Ye shall know that the Lord hath brought you out of the land of Egypt. Exod. xvi. 6; xxix. 46.

I am the Lord your God, which brought you out of the land of Egypt. Lev. xix. 36; xxvi. 13. Num. xv. 41. Deut. v. 6; xiii. 5. 10.

Be not afraid—for the Lord thy God is with thee, which brought thee up out of the land of Egypt. Deut. xx. 1.

The Lord our God, he it is, that brought us up and our fathers out of the land of Egypt. Josh. xxiv. 17.

They forsook the Lord God of their fathers, which brought them out of the land of Egypt. Judg. ii. 12.

Thus saith the Lord God of Israel, I brought you up from Egypt. Judg. vi. 8.

It is the Lord—that brought your fathers up out of the land of Egypt. 1 Sam. xii. 6.

Our fathers understood not thy wonders in Egypt:—nevertheless he saved them for his name's sake. Ps. cvi. 7, 8.

And brought out Israel from among them. Ps. cxxxvi. 11.

I took them by the hand, to lead them out of the land of Egypt. Heb. viii. 9.

The Lord, having saved the people out of the land of Egypt.
Jude 5.

“Out of the house of bondage :” for Pharaoh had made them slaves during their residence in his dominions, and treated them with the utmost cruelty.

And the Egyptians made the children of Israel to serve with rigour. Exod. i. 13, 14.

And their cry came up unto God, by reason of the bondage. Exod. ii. 23.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry,—for I know their sorrows; and I am come down to deliver them. Exod. iii. 7—9.

And Pharaoh commanded—Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. Let there be more work laid upon the men. Exod. v. 6—9.

I am the Lord,—and I will rid you out of their bondage, &c. Exod. vi. 6, 7, 9.

Remember this day in which ye came—out of the house of bondage. Exod. xiii. 3.

I am the Lord thy God, which brought thee from the house of bondage. Deut. vi. 12; viii. 14.

How much were they bound to serve and please God, who had done such great things for them! His claims on their gratitude on this account are frequently adverted to.

For ask now of the days that are passed, &c. whether there hath been any such thing as this great thing is, or hath been heard like it? &c. Or hath God assayed to go and take him a nation, from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? &c. Know therefore this day, and consider in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee. Deut. iv. 32, 34, 39, 40.

Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? hath he not made thee, and established thee? Deut. xxxii. 6.

Fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. 1 Sam. xii. 24.

They forgot God their Saviour, who had done great things in Egypt. Ps. cvi. 21.

Are these commandments equally binding on us as Christians?

Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. Matt. v. 17.

We are under unspeakably greater obligations for spiritual redemption. We have been delivered from spiritual bondage, brought out of spiritual dangers and difficulties, and admitted to a participation of spiritual blessings; of which the temporary deliverances and blessings experienced by the Israelites were but types. God has brought us out of the galling bondage of sin and Satan; has promised to guide and support us by his Spirit through the wilderness of this world; and to bring us safe at last to the heavenly Canaan, which is to be the everlasting inheritance of all his chosen people.

Christ has redeemed us from the power of Satan, by his blood.

He hath visited and redeemed his people. Luke i. 68.

Being justified freely by his grace, through the redemption that is in Christ Jesus. Rom. iii. 24.

Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Cor. i. 30.

Christ hath redeemed us from the curse of the law. Gal. iii. 13. In whom we have redemption through his blood, the forgiveness of sins. Eph. i. 7. Col. i. 14.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Who gave himself a ransom for all. 1 Tim. ii. 6.

Who gave himself for us, that he might redeem us from all iniquity, &c. Tit. ii. 14.

Having obtained eternal redemption for us. Heb. ix. 12.

Ye were not redeemed with corruptible things—but with the precious blood of Christ. 1 Pet. i. 18, 19.

Thou hast redeemed us to God by thy blood. Rev. v. 9.

We were “tied and bound by the chain of our sins;” and “the pitifulness of his great mercy has loosed us,” throwing open the prison doors, and giving liberty to the captives.

Thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving. Ps. cxvi. 16, 17.

He led captivity captive. Eph. iv. 8.

That they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Tim. ii. 26.

He has not only “delivered us from evil,” but put us into the possession of good unspeakable, and sent his Spirit to sanctify us, and cause us to profit by all his mercies.

Ye were sometimes darkness, but now are ye light in the Lord. Eph. v. 8.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i. 13.

Jesus Christ who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. i. 10.

Who hath called you out of darkness into his marvellous light. 1 Pet. ii. 9.

These things surely call for our highest gratitude;—a gratitude not only to be acknowledged with our lips, but felt deeply in our hearts, and shown forth in our lives, by obeying him in all things, and by loving him supremely.

Beloved, if God so loved us, we ought also to love one another. 1 John iv. 11.

May we as much exceed the Israelites of old, in love and obedience, as we do in blessings!

Go home to thy friends, and tell them how great things the Lord hath done for thee. Mark v. 19. Luke viii. 39.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1.

Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 19, 20.

He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 28, 29.

Under what circumstances was the Law, or the Ten Commandments, given?

The people were sanctified, bounds were set to the mount. Exod. xix. 10—13.

There were thunders and lightnings, &c. and the mount quaked greatly. Exod. xix. 16—18.

The people saw the thunderings, and the lightnings, &c. Exod. xx. 18.

Ye are not come unto the mount that might be touched, &c. Heb. xii. 18, 19, 21.

The Lord came down upon mount Sinai. Exod. xix. 20.

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. Exod. xxiv. 12.

And the tables were the work of God, and the writing was the writing of God, graven upon the tables. Exod. xxxii. 16.

And Moses cast the tables out of his hands, and brake them beneath the mount. Exod. xxxii. 19.

And the Lord said unto Moses, Hew thee two tables of stone, like unto the first; and I will write upon these tables the words that were in the first tables, which thou brakest,—And he wrote upon the tables the words of the covenant, the ten commandments. Exod. xxxiv. 1, 28.

Thus we see a solemn preparation was made for this

great event, and the giving of the law was attended with the most awful and impressive circumstances. We ought also to be seriously prepared, when we come to wait before God in his ordinances, and to receive the law from his mouth.

The same God now speaks the same words to you which he did to the children of Israel from Sinai. Hear him reverently, and obey him in all things. The Israelites had them written on tables of stone; but God has promised his people, in these latter days, to write them on the fleshy tables of the heart.

I will put my law in their inward parts, and write it in their hearts. Jer. xxxi. 33, 34. Heb. x. 16.

What is required of us in these commandments?

Love to God and man.

And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, to serve the Lord thy God with all thy heart, and with all thy soul; to keep the commandments of the Lord, and his statutes? Deut. x. 12, 13.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matt. xxii. 37, 40. Mark xii. 28, 33. Luke x. 27.

If a man love me, he will keep my words. John xiv. 23.

Love is the fulfilling of the law. Rom. xiii. 10.

The love of Christ constraineth us. 2 Cor. v. 14.

All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. Gal. v. 14.

The end of the commandment is charity. 1 Tim. i. 5.

If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. James ii. 8.

Our Lord said, it was his meat to do his Father's will, (John iv. 34,) and David could say, "Thy law is better to me than thousands of gold and silver." Psalm cxix. 72. When our souls are filled with love, we shall not be disposed to complain of hardships and restraints in the commandments of God, nor try how far we may venture towards the verge of sin, (which is the transgression of the law,) without actually committing it: but accounting his yoke easy and his burden light, we shall feel a pleasure in submitting even to the most restrictive of

them, and labour continually to work the works of God.
And

This is the work of God that ye believe on him whom he hath sent. John vi. 28, 29.

Have you thus obeyed all the commandments of the law, and felt this faith working in you by love? Judge yourselves, that you be not judged of the Lord.

Can man in his natural state thus love God and keep his commandments?

No: he must be brought out of his natural state into a state of grace, and obtain strength from above, to do that which he cannot do of himself.

No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Matt. vi. 24. Luke xvi. 13.

Me [the world] hateth, because I testify of it, that the works thereof are evil. John vii. 7.

If God were your Father, ye would love me. John viii. 42.

The lusts of your father, ye will do. John viii. 44.

Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John xv. 19.

The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. Rom. v. 5.

The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God. Rom. viii. 7, 8.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14.

If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. 1 Cor. xvi. 22.

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. 2 Cor. iii. 5.

As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Gal. iv. 29.

Now the works of the flesh are manifest, which are these, &c. Gal. v. 19.

By nature the children of wrath, even as others. Eph. ii. 3.

Ye yourselves are taught of God to love one another. 1 Thess. iv. 9.

If any man love the world, the love of the Father is not in him. 1 John ii. 15.

In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness, is not of God; neither he that loveth not his brother. 1 John iii. 10.

Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. 1 John iv. 7, 8.

Did ever any man keep all the commandments?

None but Jesus. There is not a day nor an hour but we

break them, if left to ourselves. It is only by loving God, that we can be enabled to keep his law.—Have you obeyed the commandments by loving God?

Can any man be saved by the works of the law?

No: the law requires perfect obedience; "This do and thou shalt live:" and no works of ours can be perfect in the sight of God.

All our righteousnesses are as filthy rags. Isa. lxiv. 6.

By the deeds of the law there shall no flesh be justified in his sight. Rom. iii. 20.

A man is not justified by the works of the law, but by the faith of Jesus Christ. If righteousness came by the law, then Christ is dead in vain. Gal. ii. 16—21.

That no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith. Gal. iii. 11.

The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Gal. iii. 22.

By grace are ye saved, through faith. Eph. ii. 8.

Not of works, lest any man should boast. Eph. ii. 9.

Not by works of righteousness which we have done, but according to his mercy he saved us. Tit. iii. 5.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii. 10.

The law not only regards outward actions, but reaches to the thoughts and intents of the heart.

Thy commandment is exceeding broad. Ps. cxix. 96.

Whosoever is angry with his brother without a cause, shall be in danger of the judgment. Matt. v. 22.

Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 28.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. Matt. xii. 36.

The law is spiritual. Rom. vii. 14.

What then is the use of the law?

1. It shows us the nature of God. The law, like him, is holy.

The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. Prov. vi. 23.

The law is holy, and the commandment holy, and just, and good. Rom. vii. 12.

2. It shows us our state as sinners, by detecting and making known to us our sins.

By the law is the knowledge of sin. Rom. iii. 20.

Where no law is, there is no transgression. Rom. iv. 15.

The law entered that the offence might abound. Rom. v. 20.

I had not known sin, but by the law. Rom. vii. 7.

3. It shows our need of a Saviour.

ON THE FIRST COMMANDMENT.

wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. Rom. i. 18.

As many as are of the works of the law, are under the curse. Gal. iii. 10.

The law was our schoolmaster to bring us unto Christ. Gal. iii. 24.

4. It is designed to be the rule of our conduct.

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left. Deut. xvii. 11.

5. It is intended to try our love.

If ye love me keep my commandments. John xiv. 15.

He that hath my commandments, and keepeth them, he it is that loveth me. John xiv. 21.

If the love of Christ were always in our hearts, we should not be so continually sinning as we are. If we at all times felt a sense of what he has done and suffered for us, of the misery from which he has saved us, and of the happiness to which he has procured us a title, we should not so often grieve and insult him, by doing what is so offensive to him.

2d Collect, Evening Prayer.—Grant that our hearts may be set to obey thy commandments.

Litany.—That it may please thee to give us a heart diligently to live after thy commandments.

4th Sunday after Easter.—Grant that thy people may love the thing which thou commandest.

1st Sunday after Trinity.—That in keeping thy commandments, we may please thee both in will and deed.

11th Sunday after Trinity.—Grant that we, running the way of thy commandments, may obtain thy gracious promises.

ON THE COMMANDMENTS.

§ 2. THE FIRST COMMANDMENT.

WHAT is the first Commandment?

Thou shalt have none other gods but me—(before me.)

This commandment is placed first, because our obedience to all the rest depends upon it: and observe, that it is addressed to each person individually,—“*Thou shalt have,*” &c.

What is forbidden in this Commandment?

1. It forbids our forming any conceptions of God different from those discoveries which he has made of himself in the Bible.

Some men (the Psalmist calls them *fools*) say, There is no God. Ps. xiv. 1.

Others seem to fancy he is such an one as themselves. Ps. l. 21.

Some men have denied the doctrine of the Trinity, that there are three persons in the one God.

Others have denied the divinity of Christ. 2 Pet. ii. 1.

And others again have denied the influences of the Spirit. Heb. x. 29.

Many have thought God to be all mercy.

And others have imagined him to be all justice.

Too many worship God with their lips, while their hearts are far from him; or they pray to God without expecting to be heard only through the intercession of Jesus Christ.

Whereas we can know nothing of God, except as he is revealed to us in the face of Jesus Christ.

Some have denied the way of salvation by faith in Christ. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. 2 Cor. v. 19.

In short, men, following their own vain imaginations, and refusing to be guided by the light of revelation, have formed the strangest and most absurd notions of the Supreme Being. But if we attend to the discoveries made of him in the Bible, we shall be in no danger of forming wrong conceptions of him. His character and attributes are there clearly and fully described and illustrated. Moses describes him as

Glorious in holiness, fearful in praises, doing wonders. Exod. xv. 11.

He proclaimed his name to Moses, as

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth. Exod. xxxiv. 6.

His attributes have been considered before, (see Chapter VI.) and may be divided into

Natural—which consist in his being Eternal, Infinite, Omnipresent, Omniscient, and Omnipotent.

Negative—which refer to him as Unchangeable, Invisible, Unsearchable, Irresistible, and Unequaled.

Moral—which reveal him to us as Holy, Just, Good,

Merciful, True, Long-suffering, Jealous, Wise, Faithful, and as "*Love*."

How precious is such a God to the good man! How terrible must he be to the wicked! Indeed, they cannot but see that such a God must be against them, and therefore they endeavour to deceive themselves as to his character and attributes, saying,

I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. Deut. xxix. 19.

How doth God know? And is there knowledge in the Most High! Ps. lxxiii. 11.

Men dislike the holy character and spiritual worship of the true God, and therefore set up for themselves such gods as suit their own taste, and ascribe to them the glory of the divine attributes, and seek from them those blessings which God alone can give. Thus idolatry entered the world, and soon became general. In many countries, at this day, the natives worship the sun, moon, and stars, and bow down to idols, the works of men's hands. The Jews were much given to idolatry.

According to the number of thy cities were thy gods, O Judah. Jer. xi. 13.

Besides the golden calves, (2 Kings x. 29,) we read in the Scriptures of many other gods among the heathen nations.

Baalberith, Judg. viii. 33. *Baalim*, Judg. x. 10. *Dagon*, 1 Sam. v. 7. *Ashtoreth Milcom*, 1 Kings xi. 5. *Molech Chemosh*, 1 Kings xi. 7. *Baal-zebub*, 2 Kings i. 2. *Rimmon*, 2 Kings v. 18. *Succoth-benoth*, 2 Kings xvii. 30. *Nergal*, *Ashima*, 2 Kings xvii. 30. *Nibhaz*, *Tartak*, 2 Kings xvii. 31. *Adrammelech*, 2 Kings xvii. 31. *Anammelech*, 2 Kings xvii. 31. *Nis-roch*, Isa. xxxvii. 38. *Bel*, *Nebo*, Isa. xlvi. 1. *Queen of Heaven*, Jer. xliv. 17. *Merodach*, Jer. l. 2. *Tammuz*, Ezek. viii. 14. *Baul-peor*, Hos. ix. 13. *Host of Heaven*, Acts vii. 42. *Remphan*, Acts vii. 43. *Jupiter*, *Mercurius*, Acts xiv. 12. *Mars*, Acts xvii. 22. *Diana*, Acts xix. 34.

I am the Lord, that is my name; and my glory will I not give to another: neither my praise to graven images. Isa. xlii. 8.

How thankful ought we to be that we know the true God! Our ancestors were once idolaters, like the rest of the ignorant heathen.

But now, in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. Eph. ii. 13.

Bless God for your present advantages, and be anxious to extend them by means of Missionary and Bible Societies, &c. to those who do not yet enjoy them.

This commandment forbids our loving any being more than, or in comparison with, God, so as to be induced to act contrary to his command, in order to please ourselves or others; to avoid the displeasure of our fellow creatures; or to prevent some inconvenience to ourselves. God alone is an object deserving our love; and he only is able to satisfy our capacity of happiness. Yet

The *Proud Man* makes an idol of self; and God resisteth the proud. 1 Pet. v. 5.

The *Revengeful* invades God's prerogative, who says, To me belongeth vengeance and recompense. Deut. xxxii. 35. Vengeance is mine: I will repay, saith the Lord. Rom. xii. 19. Vengeance belongeth unto me: I will recompense, saith the Lord. Heb. x. 30.

The *Covetous Man* makes a God of his wealth. Covetousness, which is idolatry. Eph. v. 5. Col. iii. 5. This is the man that made not God his strength; but trusted in the abundance of his riches. Ps. lii. 7.

The *Sensual Man* makes a God of his appetites.

Whose god is their belly. Phil. iii. 19.

Men shall be lovers of their own selves. 2 Tim. iii. 2.

Lovers of pleasure more than lovers of God. 2 Tim. iii. 4.

Parents idolize their children, and the same sort of idolatry prevails in various relations of life. Men in various ways

Worship and serve the creature more than the Creator. Rom. i. 25

They forsake the fountain of living waters, and hew them out cisterns, broken cisterns, that can hold no water. Jer. ii. 13.

Asking counsel or information from persons pretending to be witches, and to have dealings with "familiar spirits." Lev. xx. 6.

Inordinate love of things below is idolatry.

Love not the world, neither the things of the world. 1 John ii. 15

Ye cannot serve God and mammon. Matt. vi. 24.

We serve mammon when our thoughts are so taken up with worldly concerns, that we neglect our duty to God.

What does this Commandment require of us?

1. To know God, i. e. to make ourselves acquainted with the divine character as revealed in the Scriptures.

And thou, Solomon, my son, know thou the God of thy father, &c. 1 Chron. xxviii. 9.

Acquaint now thyself with him. Job xxii. 21.

Let him that glorieth, glory in this, that he understandeth and knoweth me. Jer. ix. 24.

Then shall we know, if we follow on to know the Lord. Hos. vi. 3.

Search the Scriptures;—they are they which testify of me. John v. 39.

If ye know these things, happy are ye if ye do them. John xiii. 17.

This is life eternal, that they might know thee, the only true God. John xvii. 3.

Some have not the knowledge of God. 1 Cor. xv. 34.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv. 6.

Taking vengeance on them that know not God. 2 Thess. i. 8.

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 John ii. 3, 4.

2. In consequence of this knowledge, we are "*to believe in him.*"

Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chron. xx. 20.

Repent and believe the gospel. Mark i. 15.

Lord, I believe: help thou my unbelief. Mark ix. 24.

He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Mark xvi. 16.

He that believeth on the Son hath everlasting life. John iii. 36.

He that believeth on me, believeth on him that sent me. John xii. 44.

Ye believe in God, believe also in me. John xiv. 1.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts xvi. 31.

Whosoever believeth on him, shall not be ashamed. Rom. ix. 33.

With the heart man believeth unto righteousness. Rom. x. 10.

Faith, which worketh by love. Gal. v. 6.

We are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. x. 39.

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

The reason why God is not believed in, is, that he is not known.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? Rom. x. 14.

What does this Commandment further require of us?

3. "*To fear him.*"

All men fear God; the wicked with a slavish fear, the consequence of guilt; the good with a filial fear, consisting of a holy affection or gracious habit wrought in the soul by God, whereby it is inclined and enabled to obey his commandments.

O that there were such an heart in them that they would fear me, &c. Deut. v. 29.

That thou mayest fear this glorious and fearful name, the Lord thy God. Deut. xxviii. 58.

There is no fear of God before his eyes. Ps. xxxvi. 1. Rom. iii. 18.

Let him be your fear. Isa. viii. 13.

I will forewarn you whom ye shall fear: fear him which hath power to cast into hell. Matt. x. 28. Luke xii. 5.

4. "To love the Lord with all my heart, and with all my mind, and with all my soul, and with all my strength."

Thou shalt love the Lord thy God, &c. Deut. vi. 5. Matt. xxii. 37. Mark xii. 30. Luke x. 27.

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, &c. Deut. x. 12.

Take diligent heed—to love the Lord your God. Josh. xxii. 5. O love the Lord, all ye his saints. Ps. xxxi. 23.

If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. 1 Cor. xvi. 22.

This is the love of God, that we keep his commandments. 1 John v. 3.

Keep yourselves in the love of God. Jude 21.

Why should we love God?

God is love. 1 John iv. 16.

We love him, because he first loved us. 1 John iv. 19.

Of the love which he bore to us, even while we were yet sinners, he has given us a most astonishing and affecting proof.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

Make the best return you are able to your Heavenly Father for this his unspeakable gift, and pray, "that you may perfectly love him, and worthily magnify his holy name."

5. "To put my whole trust in him."

Put your trust in the Lord. Ps. iv. 5.

He that trusteth in the Lord, mercy shall compass him about Ps. xxxii. 10.

Trust in the Lord with all thine heart. Prov. iii. 5.

Trust ye in the Lord for ever. Isa. xxvi. 4.

Let him trust in the name of the Lord, and stay upon his God. Isa. l. 10.

Cursed be the man that trusteth in man, &c., and whose heart departeth from the Lord.—Blessed is the man that trusteth in the Lord, &c. Jer. xvii. 5—8.

6. To submit to him as our highest Lord.

It is the Lord; let him do what seemeth him good. 1 Sam. iii. 18.

Behold, here am I, let him do to me as seemeth good unto him. 2 Sam. xv. 26.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Job i. 21.

Good is the word of the Lord which thou hast spoken. Isa. xxxix. 8.

Take my yoke upon you, and learn of me: and ye shall find rest unto your souls. Matt. xi. 29.

Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. Luke xxii. 42.

As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. Rom. xiv. 11.

Shall we not be in subjection unto the Father of Spirits, and live? Heb. xii. 9.

Submit, yourselves, therefore, to God. James iv. 7.

7. To esteem him as our chief good.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? Ps. xlii. 1, 2.

Whom have I in heaven but thee? And there is none upon earth that I desire besides thee. Ps. lxxiii. 25.

For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? Ps. lxxxix. 6.

My soul thirsteth after thee, as a thirsty land. Ps. cxliii. 6.

The kingdom of heaven is like a merchantman, who sold all he had, and bought the pearl of great price. Matt. xiii. 45, 46.

Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, &c. Phil. iii. 8.

8. To seek his glory as our highest aim.

Whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus. Col. iii. 17.

Remember how very broad is this commandment, and how spiritual is the obedience it requires. It not only forbids you to kneel and pray to idols, like the ignorant heathen, but it demands a full and unreserved surrender of the heart and soul to the true God. You break it every time you fix your affections on any object more than on him. See that you give not his glory to another. Isa. xlii. 8.

Litany.—That it may please thee to give us a heart to love and fear thee, and diligently to live after thy commandments.

2d Sunday after Trinity.—Make us to have a perpetual fear and love of thy holy name.

6th Sunday after Trinity.—Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire.

14th Sunday after Trinity.—Make us to love that which thou dost command.

ON THE COMMANDMENTS.

§ 3. SECOND COMMANDMENT.

What is the second Commandment?

“Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me and keep my commandments.”

Wherein does the second Commandment differ from the first?

The first commandment teaches us *whom* we are to worship; the second the *manner* in which that worship is to be expressed.

What does this Commandment forbid?

1. It forbids worshipping God by means of images, or in any other way not authorized by God's word; this being superstition and will worship.

Thou shalt make thee no molten gods. Exod. xxxiv. 17.

Turn ye not unto idols, nor make to yourselves molten gods. Lev. xix. 4.

Ye shall make you no idols, nor graven image. Lev. xxvi. 1.

Ye saw no manner of similitude, &c., lest thou shouldest be driven to worship them. Deut. iv. 15—19. 23—25.

Cursed be the man that maketh any graven or molten image. Deut. xxvii. 15.

This thing became a sin, viz. worshipping the golden calves set up by Jeroboam. 1 Kings xii. 28, 30.

They moved him to jealousy with their graven images. Ps. lxxviii. 58.

Confounded be all they that serve graven images. Ps. xcvi. 7.

They that make idols are like unto them. Ps. cxv. 4—8.

To whom will ye liken God? Isa. xl. 18; xlvi. 5—8.

My glory will I not give to another, neither my praise to graven images. Isa. xlii. 8, 17.

A deceived heart hath turned him aside, viz. the worshipper of idols. Isa. xlv. 9—20.

The portion of Jacob is not like them. Jer. x. 3—9. 14—16.

We ought not to think that the Godhead is like unto gold or silver, graven by man's device. Acts xvii. 29.

They changed the glory of the uncorruptible God into an image made like unto birds and beasts, &c. Rom. i. 23.

It was one of the temptations of our Lord by Satan, to break this commandment.

All these will I give thee, if thou wilt fall down and worship me. Matt. iv. 9.

Any pretended representation of the Deity is an affront to the person of Christ, who is the only adequate "image of the invisible God." Col. i. 15.

The brightness of his glory, and the express image of his person. Heb. i. 3.

The worship of saints and angels as mediators, robs Christ of his glory; for there is but one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

Let no man beguile you of your reward in a voluntarily humility and worshipping of angels. Col. ii. 18, 23.

If any worship the beast and his image, he shall drink of the wine of the wrath of God. Rev. xiv. 9, 10.

See thou worship me not—I am thy fellow servant. Rev. xix. 10.

Praying to departed saints is discouraged by the parable of Dives and Lazarus. Luke xvi. 20—29.

Though this commandment expressly forbids the making of images for the purpose of worshipping them, it does not forbid us to make them for other purposes. God himself ordered golden images of cherubim to be placed over the mercy-seat in the Jewish tabernacle.

Roman Catholics omit the second commandment in many of their Catechisms, &c., and it is impossible to reconcile it with their worship of images and adoration of saints.*—He is an idolater that prays to any saint or angel; for by so doing he gives them the honour due to God alone.

* Roman Catholics consider the *second* commandment as only a part of the first, and in *many* Catechisms for popular use it is omitted under the pretext that a *general view* of each commandment is sufficient for children, and that the *first* exhibits the essential part of both. The temptation to this method of taking away from the commandments of God, arises obviously from the extensive prevalence of *image worship* in the Church of Rome, which is rebuked by the second commandment. In order to complete the number of *ten* commandments, which is reduced to *nine* by this blending of the first and second, the tenth commandment is made into two. "They might as well," Secker remarks, "have divided it into six or seven." The Scriptures divide the law into ten commandments, (Exod. xxxiv. 28 Deut. iv. 13; x. 4;) and the nature of the subjects to which they refer seems obviously to point out the proper division. The difference in this respect, although important, is not of so much importance as *the use* which is made of this arrangement of the Church of Rome, in preventing a due sense of the obligation of the second commandment.

Little children, keep yourselves from idols. 1 John v. 21.

2. All hypocrisy and formality in our devotions.

This people (hypocrites) honoureth me with their lips, but their heart is far from me. Matt. xv. 8. Mark vii. 6.

What does this Commandment require ?

1. It commands us “to worship” God in spirit and truth, with such holy dispositions as are produced by his Spirit, trusting in the merits and mediation of our Saviour Jesus Christ.

The Lord shall ye fear, and him shall ye worship. 2 Kings xvii. 36.

Worship the Lord in the beauty of holiness. 1 Chron. xvi. 29. Ps. xxix. 2.

Worship at his footstool, for he is holy. Ps. xcix. 5. 9.

Thou shalt worship the Lord thy God, and him only shalt thou serve. Matt. iv. 10.

The true worshippers shall worship the Father in spirit and in truth. John iv. 23, 24.

If any man be a worshipper of God, and doeth his will, him he heareth. John ix. 31.

We are the circumcision, which worship God in the Spirit. Phil. iii. 3.

We have an example of an acceptable worshipper in

The woman of Canaan. Matt. xv. 25.

Hannah, 1 Sam. i. 9. 19. Simeon, Luke ii. 25. Cornelius, Acts x. 1, 2.

Strive to imitate their fervency, and whenever you draw near to worship him, endeavour to feel his presence, for (Psalm cxxxix.) he sees and knows every thing. Try to get a sense of the greatness and number of your wants, and of the power and grace of Christ. Having thus suitable thoughts of God, worship him sincerely, with the most fervent affections, and profound reverence of his infinite majesty.

Every thing relating to the outward worship of God is implied; and we ought to make use of the most decent attitudes, both in public and private worship.

Jesus kneeled down and prayed. Luke xxii. 41.

Stephen kneeled down, and cried, &c. Acts vii. 60.

What does this Commandment further require of us ?

2. “To give him thanks.”

Offer unto God thanksgiving. Ps. l. 14.

Be thankful unto him. Ps. c. 4.

Giving thanks always for all things. Eph. v. 20.

By prayer and supplication, with thanksgiving, &c. Phil. iv. 6.

And be ye thankful. Col. iii. 15.

Watch in the same (viz. prayer) with thanksgiving. Col. iv. 2.

The unthankful are the unholy. 2 Tim. iii. 2.

Offer the sacrifice of praise to God continually. Heb. xiii. 15.

Bless God for your "creation, preservation, and all the blessings of this life; but above all, for his inestimable love in the redemption of the world by our Lord Jesus Christ;" and "show forth his praise not only with your lips, but in your lives."

3. "To call upon him."

Call upon his name. Ps. cv. 1.

Call ye upon him while he is near. Isa. lv. 6.

O sleeper, arise, call upon thy God. Jon. i. 6.

Praying always with all prayer, &c. Eph. vi. 18.

A great many promises that our prayers shall be heard are contained in the Scriptures.

Then shalt thou call, and the Lord shall answer. Isa. lviii. 9.

Before they call I will answer. Isa. lxv. 24.

Call unto me, and I will answer thee. Jer. xxxiii. 3.

Ask, and it shall be given you. Matt. vii. 7.

Whosoever shall call upon the name of the Lord shall be saved. Rom. x. 13.

Adopt David's determination.

I will call upon him as long as I live. Ps. cxvi. 2.

4. "To honour his holy word."

Thou hast magnified thy word above all thy name. Ps. cxxxviii. 2.

Thy word is truth. John xvii. 17.

How are we to honour God's holy word?

By hearing it.

I will hear what God the Lord will speak. Ps. lxxxv. 8.

By reading it.

Search the Scriptures. John v. 39.

By meditating on it.

Thy word have I hid in my heart. Ps. cxix. 11.

That I might meditate in thy word. Ps. cxix. 148.

5. "To serve him truly all the days of our life"

Ye shall serve him, and cleave unto him. Deut. xiii. 4.

Serve him in sincerity and in truth—as for me and my house we will serve the Lord. Josh. xxiv. 14, 15.

Serve the Lord with all your heart, serve him in truth. 1 Sam. xii. 20, 24.

Serve him with a perfect heart, and with a willing mind. 1 Chron. xxviii. 9.

Serve the Lord with fear. Ps. ii. 11.

If any man serve me, him will my Father honour. John xii. 26.

His servants shall serve him. Rev. xxii. 3.

How is this Commandment enforced?

1. God reminds us of his sovereignty—"I the Lord."

The Lord is a great King above all gods. Ps. xc. 2, 3.

2. He mentions his right over us—"Thy God."

He is our God; and we are the people of his pasture. Ps. xcv. 6, 7.

Thy Maker is thy husband. Isa. liv. 5.

3. He professes himself "*a jealous God*;" and as he will not give, neither will he suffer us to give, his praise to images.

The Lord, whose name is Jealous, is a jealous God. Exod. xxxiv. 14. Deut. iv. 24.

They provoked him to jealousy, and he abhorred them. Deut. xxxii. 16—19.

If we have stretched out our hands to a strange God, shall not God search this out? Ps. xlv. 20, 21.

Idolaters are called *haters* of God, in the same way that a wife would be supposed to hate her husband, when she preferred any worthless stranger to him. And God declares, that he so hates idolatry, that he not only *visits this sin* on those that commit it, but upon *their children to the third and fourth generation*, by sending them poverty, and sickness, and other afflictions. And this is perfectly consistent with his justice: for as children are partakers of the temporal blessings which God frequently bestows on parents for their obedience to his commandments; it is but right that they should also be made to share in those temporal privations and afflictions which the disobedience of their parents has brought upon them. But God will by no means visit children with eternal punishment for any sins of their parents. Indeed, such corrections may eventually be blessings, by reminding them continually of the sins of their forefathers, and leading them to forsake them.

This may also be considered as an appeal to the compassion of parents, in order to prevent them from committing sin, by reminding them of the consequences they may thereby justly expect to bring upon their offspring.

God declared to Abram, that in the fourth generation his seed should come to Canaan again; for the iniquity of the Amorites was not yet full. Gen. xv. 16.

I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt, (Exod. xvii. 8—16,) now (viz. 450 years afterwards) Saul was ordered to go and smite Amalek. 1 Sam. xv. 2, 3.—See also Deut. xxv. 17—19.

God struck David's child with death for the father's sin. 2 Sam. xii. 14.

Vengeance on Ahab's family on account of their father's guilt, foretold by Elijah. 1 Kings xxi. 21, 22. 2 Kings ix. 7, 8.

Accomplishment of the prophecy. 2 Kings x. 10, 11.

Hezekiah's sons were sent into captivity for their father's sin. Isa. xxxix. 2, 7.

The curse of the Lord is in the house of the wicked. Prov. iii. 33.

The son shall not bear the iniquity of the father. Ezek. xviii. 20.

Fill ye up then the measure of your fathers. Matt. xxiii. 32.

The blood of all the prophets shall be required of this generation. Luke xi. 50, 51.

5. He declares that he has abundant mercy in store for them that worship him in sincerity and truth; even *mercy for thousands in them that love him and keep his commandments.*

Because Phinehas was zealous for my sake, he shall have, and his seed after him, the covenant of an everlasting priesthood.

Num. xxv. 11—13.

The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness upon children's children. Ps. ciii. 17.

If ye love me, keep my commandments. John xiv. 15.

Keep this commandment by *worshipping* God in the way he has appointed, both in public and in private, *giving him* hearty and unfeigned *thanks* for all his mercies to you, spiritual and temporal; and *calling upon him* continually and fervently for all things that are necessary both for your souls and bodies. Remember, also, to *honour his holy word* by listening attentively when it is read and explained at Church, and by your teachers; and by searching the Scriptures, and by meditating on them daily in private. Remember, that mere formal devotion will avail you nothing with God, who is a Spirit, and must be worshipped in spirit and in truth. Give yourselves up to him, therefore, with sincerity of heart, "*serving him truly all the days of your life.*"

13th Sunday after Trinity.—Grant that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises.

ON THE COMMANDMENTS.

§ 4. THIRD COMMANDMENT.

What is the third Commandment?

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

What is meant by the name of God?

Not only any of the titles given to God in the Scriptures, but whatever describes his nature and perfections.

That thou mayest fear this glorious and fearful name, The Lord thy God. Deut. xxviii. 58.

Blessed be thy glorious name. Neh. ix. 5.

Let them that love thy name be joyful in thee. Ps. v. 11.

They that know thy name will put their trust in thee. Ps. ix. 10.

The name of the God of Jacob defend thee. Ps. xx. 1.

Give unto the Lord the glory due unto his name. Ps. xxix. 2.

Blessed be his glorious name for ever. Ps. lxxii. 19.

Not unto us, O Lord, but unto thy name give glory. Ps. cxv. 1.

The name of the Lord is a strong tower. Prov. xviii. 10.

And I will sanctify my great name. Ezek. xxxvi. 23.

And that repentance and remission of sins should be preached in his name. Luke xxiv. 47.

To them gave he power to become the sons of God, even to them that believe on his name. John i. 12.

What is forbidden by this Commandment?

1. All irreverent use of the sacred name of God.

Holy and reverend is his name. Ps. cxi. 9.

Thine enemies take thy name in vain. Ps. cxxxix. 20.

Where is my fear!—O priests that despise my name. Mal. i. 6.

Some people foolishly suppose, that by using other names in their oaths and exclamations, instead of God's, they avoid breaking this commandment. But this is a vain supposition. Swearing by them that are no gods is worse than swearing by God.

Make no mention of the name of other gods, neither let it be heard out of thy mouth. Exod. xxiii. 13.

A Christian ought not to swear at all on ordinary occasions: his simple declaration is sufficient.

Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil, (or of the evil one.) Matt. v. 37.

2. Blasphemy or speaking evil of God.

He that blasphemeth the name of the Lord shall surely be put to death. Lev. xxiv. 16.

A blasphemer punished with death. Lev. xxiv. 11. 23.

Rabshakeh's blasphemy punished. 2 Kings xix. 6, 7.

Out of the heart proceed blasphemies. Matt. xv. 19. Mark vii. 22.

Now ye also put off blasphemy out of your mouths. Col. iii. 8.

Blasphemy is the language of damned spirits. Rev. xvi. 9. 11. 21

We are not only to avoid blaspheming ourselves, but many cautions are contained in the Bible against giving others occasion to blaspheme.

3. Perjury, which is the capital transgression of the

third commandment. This sin consists in appealing to the omniscient God for the truth of what a person asserts, when he knows it to be false.

Ye shall not swear by my name falsely. Lev. xix. 12.

By swearing, and lying, &c. they break out, &c. Therefore shall the land mourn. Hos. iv. 2, 3.

[A curse] shall enter into the house of him that sweareth falsely. Zech. v. 4.

I will be a swift witness against false swearers. Mal. iii. 5.

4. Rash swearing, and profane swearing.

Because of swearing the land mourneth. Jer. xxiii. 10.

Swear not at all: neither by heaven; for it is God's throne; nor by the earth; for it is his footstool. Matt. v. 34—37.

Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing, &c. Whoso shall swear by the temple, sweareth by it; and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Matt. xxiii 16—22.

Above all things, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation. James v. 12.

It is shocking to think of the awful frequency of this sin. We can scarcely pass along the streets without hearing it committed: and yet its folly is so evident, that we may well wonder how any but a madman can be addicted to it. Those who are guilty of it, pray, in effect, that they may be deprived of eternal happiness, and plunged into eternal misery. The custom is inexcusable: it is irrational and profane, and gives neither pleasure nor profit.

5. Cursing; which consists in calling down mischief upon a person, or wishing evil to him.

It is mentioned by the apostle Paul as a proof of an unconverted state.

Whose mouth is full of cursing and bitterness. Rom. iii. 14.

God says, I will curse him that curseth thee. Gen. xii. 3.

Him that hath cursed, the congregation shall stone him. Lev. xxiv. 14.

How shall I curse whom God hath not cursed? Num. xxiii. 8.

[Shimei] cursed [David] still as he came. 2 Sam. xvi. 5.

[David said] It may be the Lord will requite me good for his cursing. 2 Sam. xvi. 12.

As he loved cursing, so let it come unto him.—As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones. Ps. cix. 17, 18.

Let them curse; but bless thou. Ps. cix. 28.

Bless them that curse you: do good to them that hate you; and

pray for them that despitefully use you and persecute you. Matt. v. 44. Luke vi. 28.

Many of the curses in Scripture, as those in Deut. xxvii. 15, 16, and Josh. vi. 26, were either ordained by God against those who should commit certain sins, or were predictions of what evils should happen. They were not the effects of passion or revenge, as the curses of men are.

What is further forbidden by this Commandment?

6. Want of reverence in our devotions, and attendance upon religious ordinances, saying prayers and reading the Scriptures without attention and a solemn sense of what we are doing.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God. Eccl. v. 2.

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, &c. Therefore—the wisdom of their wise men shall perish. Isa. xxix. 13, 14. Matt. xv. 8.

We are taught to pray “Hallowed be thy name:” we should therefore endeavour always to approach and think of God with the utmost reverence.

7. All rash and unlawful vows, like that of the Jews, who bound themselves under a curse to kill Paul. Acts xxiii. 12, 14.

These various methods of breaking this commandment are so common, that it is to be feared many make the practice of others an excuse for their own misconduct. But the commonness of the offence does not make it less heinous, nor can the multitude of transgressors prevent the terrible vengeance of God from overtaking them. There were few in the old world that belonged to God, yet the sinners were punished, notwithstanding their numbers—the flood swept them all away.

Are all oaths then forbidden?

No: on solemn and just occasions, we may appeal to God for the truth of what we say.

Art. 39. “As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle; so we judge that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet’s teaching, in justice, judgment, and truth.”

Abraham's oath with Abimelech. Gen. xxi. 24. 31.

Isaac's oath with Abimelech. Gen. xxvi. 31.

And Jacob sware by the fear of his father Isaac. Gen. xxxi. 53.

Thou shalt swear by his name, (the Lord's.) Deut. vi. 13.

The spies swear to Rahab. Josh. ii. 12. 17.

Jonathan and David swear to each other. 1 Sam. xx. 11—17.

And David sware unto Saul. 1 Sam. xxiv. 22.

And they sware unto the Lord with a loud voice, &c. And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them. 2 Cor. xv. 14, 15.

He that sweareth to his own hurt, and changeth not. Ps. xv. 4.

Every one that sweareth by Him shall glory. Ps. lxxiii. 11.

He that sweareth in the earth, shall swear by the God of truth.

Isa. lxxv. 16.

And thou shalt swear, "The Lord liveth," &c. Jer. iv. 2.

I call God for a record upon my soul. 2 Cor. i. 23.

The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 2 Cor. xi. 31.

God is my record, how greatly I long after you all. Phil. i. 8.

For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Heb. vi. 16.

The Lord sware, and will not repent. Heb. vii. 21.

What is required in this Commandment?

An awful reverence, and holy fear, whenever we speak of,

1. The name of God.

Give unto the Lord the glory due unto his name. Ps. xxix. 2; xcvi. 8.

2. The attributes of God.

And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, &c. And Moses bowed his head towards the earth, and worshipped. Exod. xxxiv. 6—8.

3. The ordinances of God.

I will be sanctified in them that come nigh me. Lev. x. 3.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Ps.

lxxxix. 7.

4. The word of God.

Whosoever will not hearken unto my words, I will require it of him. Deut. xviii. 19.

My heart standeth in awe of thy word. Ps. cxix. 161.

Thou hast magnified thy word above all thy name. Ps. cxxxviii. 2.

The word of our God shall stand for ever. Isa. xl. 8.

My word that goeth forth out of my mouth, shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. lv. 11.

To him will I look, that trembleth at my word. Isa. lxvi. 2.

Hear the word at my mouth, and give them warning from me. Ezek. iii. 17.

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them. Ezek. xxxiii. 31.

The word that I have spoken, the same shall judge him in the last day. John xii. 48.

When ye received the word of God, ye received it not as the word of men, but, as it is in truth, the word of God. 1 Thess. ii. 13.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, &c., how shall we escape if we neglect so great salvation? Heb. ii. 1—3.

The word of God is quick and powerful, &c. Heb. iv. 12.

By the word of God the heavens were of old. 2 Pet. iii. 5.

What is the sanction of this Commandment?

The Lord will not hold him guiltless that taketh his name in vain.

It is a terrible thing to stand unpardoned before an angry God. Well might David say, "Blessed is the man to whom the Lord will not impute sin." But

He will by no means clear the guilty. Exod. xxxiv. 7.

The sentence may be prevented by timely repentance; but we cannot hope to escape, if we are determined to continue our sinful practices. Delay is no security. Divine vengeance may slumber, but will fall on the transgressor at last.

There was a famine in the days of David three years, because Saul slew the Gibeonites, who had made a league with Israel confirmed by an oath in the days of Joshua. 2 Sam. xxi. 1, 2.

Jehoiakin, king of Judah, revolted from the king of Babylon, despising the oath, by breaking the covenant:—Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. Ezek. xvii. 13—19.

He that blasphemeth shall surely be put to death. Lev. xxiv. 16.

There are many instances of men being struck dead with oaths in their mouths.

Hope not to escape punishment, you who make no scruple of swearing, and cursing, and taking God's name in vain. Be sure your sin will find you out. A sinner's conscience may not trouble him, being hardened by the frequent commission of sin, and lulled to sleep by a false security: but at the great day, when all secrets shall be revealed, and men will be judged according to their words and actions, God will ask, "Wherefore hast thou despised the commandment of the Lord?"

Wherein does the sinfulness of this sin appear?

An habitual irreverent use of God's name shows a person to be totally destitute of that holy fear and reverential love which is the essence of true religion.

Beware, then, how you follow the example of those who break this commandment. Don't say you do it in sport. He who made you, who gave his Son for you, and who can destroy both soul and body in hell,—cannot surely be a subject of sport.

Remember also, that such expressions as “O Lord,” “Good God,” “O Christ,” “God bless me,” “Lord have mercy upon me,” &c. are all forms of prayer, and that to make use of them is the same as saying, “O thou Being, most mighty, holy, wise, and glorious!” Surely the thought of addressing such a Being should impress us with solemnity. “Bless me!” is praying for mercy: and is the mercy of God a subject to be trifled with? Are the words in which we ask it, to be upon our lips on every trivial occasion? The devils can tell what mercy is, and if they might dare to ask for it, they would not do it in a trifling way. What if God should withhold his blessing, as a punishment for your irreverence! Some leave out the word God, and say, “Bless my heart or soul,” “Mercy on my soul,” which is not any better.

The swearer who calls out for damnation will no doubt receive the answer to his prayer, if he die without repentance; and a person who profanes God's name in common conversation, in the manner above mentioned, is scarcely guilty of a less crime. Neither is in earnest, but both will find that God is in earnest. One prays for damnation in a blasphemous, and the other for mercy in an irreverent manner, and both are guilty of taking God's name in vain.

Nor do we comply with all the requirements of this commandment, when we merely avoid those open and glaring offences against it, which so many are guilty of. Take heed lest you suffer your thoughts to wander, or lest you in any respect behave irreverently, when you come into the presence of God, in public or in private. And do not read his holy word as you would other books, in a careless, trifling manner; but whenever you open it, or whenever you listen to it, implore the assistance of his

Holy Spirit to help you to understand it, and lead you to profit by it. Remember him, also, when you look upon his works, or think upon his providence. In short, let an habitual sense of his presence dwell upon your mind, and let his fear be always before your eyes.

2d Sun 'day after Trinity.—Make us to have a perpetual fear and love of thy holy name.

ON THE COMMANDMENTS.

§ 5. FOURTH COMMANDMENT.

WHAT is the fourth Commandment?

“Remember that thou keep holy the Sabbath-day; six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.”

What is meant by the Sabbath-day?

A day of rest. *Sabbath* means *rest*.

To-morrow is the rest of the holy Sabbath. Exod. xvi. 23.

On the seventh day thou shalt rest. Exod. xxiii. 12; xxiv. 21.

The seventh is the Sabbath of rest. Exod. xxxi. 15.

The seventh day shall be a Sabbath of rest to the Lord. Exod. xxxv. 2.

It shall be a Sabbath of rest unto you. Lev. xvi. 31.

Ye shall do no work in that same day. Lev. xxiii. 23—36.

And rested the Sabbath-day according to the commandment. Luke xxiii. 56.

What do you mean by the Lord's hallowing it?

That he has set it apart to be kept holy for the purpose of divine worship.

Ye shall keep the Sabbath; for it is holy unto you. Exod. xxxi. 14.

Ye shall keep my Sabbaths. I am the Lord. Lev. xix. 3. 30; xxvi. 2.

It shall be a holy convocation unto you. Lev. xxiii. 36.

The Sabbath-breaker was commanded to be stoned to death. Num. xv. 35.

Keep the Sabbath-day to sanctify it. Deut. v. 12.

Blessed is the man that keepeth the Sabbath from polluting it. Isa. lvi. 2.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord, &c. Isa. lviii. 13, 14.

A promise to the observance of the Sabbath-day, and a threatening against those who do not keep it holy. Jer. xvii. 22—27. Hallow my Sabbaths. Ezek. xx. 20; xlv. 24.

What part of our time are we commanded thus to keep holy?
One day in seven.

On what day was the Jewish Sabbath kept?

On the seventh day of the week, because on that day God rested or ceased from the works of creation, and because on that day he brought his people Israel out of the land of Egypt. This was a type or figure of that great redemption or deliverance from sin and Satan, wrought out by Christ, and which is ensured to all true Christians by his resurrection.

God blessed the seventh day, and sanctified it: because that in it he had rested from all his work. Gen. ii. 3.

Hence it is reasonable to suppose that this precept was delivered to Adam; for we find in Exod. xvi. 23—26, directions for the observance of the day, before the law of the two tables was given.

Remember thou wast a servant in the land of Egypt; and that the Lord brought thee out thence, through a mighty hand: therefore the Lord commanded thee to keep the Sabbath-day. Deut. v. 15.

On what day do Christians keep the Sabbath?

On the first day of the week, called the Lord's day, because on that day the Saviour rose from the dead. "The first day of the week, being the day of his resurrection, was appointed, in thankful remembrance of it, for the time of public worship amongst Christians, and therefore is called by St. John 'the Lord's day;' though in common language it be more usually called Sunday; as it was even before our Saviour's time, and may be for a better reason since, because on it Christ, the Sun of Righteousness, arose. Accordingly, some of the earliest fathers give it that name."—*Secker on the Catechism*, p. 183.

Now when Jesus was risen very early the first day of the week.

Mark xvi. 1, 2. 9.

Now upon the first day of the week, &c. Luke xxiv. 1—8.

John xx. 1.

I was in the Spirit on the Lord's day. Rev. i. 10.

What authority have Christians for observing the first day of the week as their Sabbath?

They have the sanction of Christ himself, and the example of his apostles.*

The same day, being the first day of the week, &c. John xx. 19.

After eight days again—came Jesus. John xx. 26.

The Holy Ghost fell on the apostles on this day. Acts ii.

Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts xx. 7.

Upon the first day of the week, let every one of you lay by him in store, &c. 1 Cor. xvi. 2.

In what manner was the Sabbath-day directed to be kept holy by the Jews?

They were not to gather manna. Exod. xvi. 26.

No man was to go out of his place. Exod. xvi. 29.

Whosoever doeth any work therein shall be cut off. Exod. xxxi. 14.

They were not to gather in harvest on that day. Exod. xxxiv. 21.

They were forbidden to kindle a fire throughout their habitations. Exod. xxxv. 3.

They were not to gather sticks. Num. xv. 32—36.

They were not to buy nor sell. Neh. x. 31.

They were not to tread wine-presses, nor to bring any burden into Jerusalem. Neh. xiii. 15.

In what manner should we keep holy the Sabbath-day?

We must not only cease from all worldly business, and abstain from indulging worldly thoughts, and engaging in worldly amusements; but we must devote the whole of the day to acts of private and public worship. We should be engaged in prayer to God in private, as well as in our families and in public; in attentively reading and hearing his word; and in singing his praises, “making melody unto him in our hearts.”

Our Lord’s custom was to go into the synagogue on the Sabbath-day. Luke iv. 16.

Paul and his company did the same. Acts xiii. 14.

Paul and Silas went out of Philippi on the Sabbath, to a place where prayer was wont to be made. Acts xvi. 13.

Paul reasoned in the synagogue every Sabbath. Acts xviii. 4.

We must not trifle in the house of God, but remember that “we meet together to render thanks to Almighty God for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul.”

* See note at the end of this section, page 147.

Many persons buy and sell, or settle their accounts, and write letters on common subjects, on this sacred day; others spend it in travelling or feasting; and others walk, or loiter, or engage in trifling occupations, rising later, and retiring to rest earlier, than on any other days; as if it were a weariness to them. Mal. i. 13. These are all so many ways of breaking the Sabbath, and are exceedingly displeasing to God, who considers such conduct as a gross insult offered to himself.

When will the Sabbath be gone? Amos viii. 5.

Pray that your flight be not on the Sabbath-day. Matt. xxiv. 20

Diligently attend to the discharge of your duty in that state of life in which God has placed you; and do not, by your loitering and imprudence, make it necessary to do any work, or engage in any business, on that day which the Lord has set apart for himself.

May no other works but those of piety be done on the Sabbath?

Yes: works of necessity and of charity. But we must be careful to know that they are really such. Those are not works of necessity which will admit of being done at another time; and it is only such works of charity as cannot be deferred, or which have an immediate reference to our religious duties, which are lawful.

If a sheep fall into a pit on the Sabbath-day, &c., wherefore it is lawful to do well on the Sabbath-days. Matt. xii. 11, 12. Mark iii. 4.

Jesus healed the infirm woman on the Sabbath. Luke xiii. 14. Which of you shall have an ass or an ox fall into a pit, and will not pull him out. Luke xiv. 5.

Jesus healed the impotent man on the Sabbath. John v. 8, 9.

We must not only keep holy the Lord's day ourselves, but take care, as far as we can, that all belonging to us do the same.

I know Abraham, that he will command his children and his household after him, &c. Gen. xvii. 19.

That thine ox and thine ass may rest, and the son of thy handmaid, and the stranger may be refreshed. Exod. xxiii. 12.

The Sabbath of the land shall be meat for thee, for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee. Lev. xxv. 6, 7.

Ye shall rejoice ye and your households. Dent. v. 14; xii. 7.

As for me and my house, we will serve the Lord. Josh. xxiv. 15.

In what light will the true Christian consider the Sabbath?

It will be his delight; for he loves the house and worship of God, and he considers this day of rest is a figure of the eternal rest that remaineth for the people of God.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, &c. Ps. xxvii. 4.

A day in thy courts is better than a thousand. Ps. lxxxiv. 1, 2. 10.

This is the day which the Lord hath made; we will rejoice and be glad in it. Ps. cxviii. 24.

I was glad when they said unto me, Let us go into the house of the Lord. Ps. cxxii. 1.

There remaineth a rest for the people of God. Heb. iv. 9.

They rest not day and night, saying, Holy, holy, &c. Rev. iv. 8.

Pray for and expect a blessing on this day; for though the Christian endeavours to serve God truly all his days, yet on this day his service is more especially delightful to him.

Consider what a blessing is the institution of the Sabbath. If it were not for this day, religion would soon disappear, and all its ordinances be neglected. Duties which men are at liberty to discharge when they please soon come to be utterly neglected. The very people who complain of want of time to attend to the concerns of eternity on other days, grudge giving the Sabbath to this purpose. Is the care of the soul, then, so trifling, that one day in seven is too much to devote to it? God has allotted us a sufficient portion of time for all our worldly business, without interfering with his own day. "Six days shalt thou labour, and do all that thou hast to do."

Sabbath-breaking is a very hardening sin: it frequently leads young persons to keep bad company, and prepares the way to the commission of all sorts of crimes. Many persons whose offences have brought upon them the punishment of death, have attributed their dreadful end to Sabbath-breaking! Beware how you suffer yourselves to be drawn into so dangerous a course!

May the Lord of the Sabbath keep us from incurring that punishment with which he visits those who profane it, and teach us to call and feel it a delight.

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not our fathers thus, and did not God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel, by profaning the Sabbath. Neh. xiii. 17, 18.

NOTE.

THE CHRISTIAN SABBATH.

THE following most striking and able remarks on the *perpetual obligation* of the fourth commandment, and the propriety of Christian usage in relation to *the day* for its observance, are from a sermon of the Rev. Isaac Milner, D.D., the author, in connexion with his brother, of Milner's

Church History. The view which he presents appears to be beyond the reach of reasonable objection, while it "leaves in their full force," as has been remarked, "all those subsidiary considerations which have usually been chiefly relied on,—such as the uniform practice of the Christian Church from the primitive times—their meetings on the first day of the week, recorded in the New Testament—and the remarkable expression of the last of the canonical writers, who calls it the Lord's day."

"The Jews," says Dr. Milner, "could never have determined from the fourth commandment on what day their first Sabbath was to be kept. It says, Six days shalt thou labour, and on the seventh thou shalt rest: which implies no more than that, after six days' labour, the seventh was to be a day of rest, and to be kept holy. Therefore I maintain, that in the sense of the fourth commandment, the Christian Sabbath is as much the seventh day as the Jewish Sabbath was the seventh day. It is kept after six days' labour, as that was: and it is the seventh day, reckoning from the beginning of our first working day, as well as their Sabbath was the seventh day, reckoning from the beginning of their first working day."

"Moreover, the reason given in the fourth commandment why there should be six working days and then a resting day, is a reason which remains in full force under the Christian dispensation; namely, because God himself set the example of working six days in the creation of the world, and then resting on the seventh day. It is in the proportion of our time—namely, one part out of seven—dedicated to rest and to sacred purposes, in which the essence of the commandment consists: the day when we begin to compute, abstractedly considered, is of very little consequence. There may, indeed, be circumstances sufficient for the determination of the commencement of the Sabbath-day; nor can anything be conceived more satisfactory than the account I have just given of the commencement of the Jewish Sabbath, at its revival, on account of the passage of the Israelites through the Red sea. They adhered to the divine original institution of six days of labour and one of rest; and on their first day of rest they commemorated their deliverance from slavery. The real day being lost, in all probability, it must then have undergone a change. The shadow was of no moment, when the substance was preserved.

"The very same things may be said of the Christian Sabbath: The real day of the week, reckoning from the creation, had long been utterly unknown, and was probably irrecoverably lost; and it was changed again, for reasons worthy of being engraved on the heart of every grateful, rejoicing Christian—namely, the resurrection of our Lord from the dead—his victory and triumph over death and sin, and his rising again for our justification. But never forget, that no change whatever was made in the principle on which the original commandment rested; which commandment, by its appointment, was divine, substantial, reasonable, and important in its very essence, and evidently founded on the relation in which man, as a dependent creature, stood to his Maker and Benefactor from the first moment of his existence."

ON THE COMMANDMENTS.

§ 6. FIFTH COMMANDMENT.

THE first four commandments, which we have already considered, make up the first table, and instruct us in our duty towards God. We now come to those contained in

the second table, which teach us what is our duty towards our neighbour. Genuine piety is the surest spring of kind, dutiful, and benevolent feelings and actions towards our fellow creatures; and the performance of relative duties is the best trial of true godliness.

That he who loveth God, love his brother also. 1 John iv. 21.

How many Commandments belong to the second table?

The last six.

What in general is your duty towards your neighbour?

“To love him as myself, and to do to all men as I wou’d they should do unto me.”

Thou shalt love thy neighbour as thyself. Lev. xix. 18. Matt. xxii. 39.

All things whatsoever ye would that men should do to you, do ye even so to them. Matt. vii. 12.

What is the fifth Commandment?

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Surely we owe the utmost affection and attention to our parents, whom God has, by natural relationship, placed so immediately over us.

What does this commandment imply?

It includes the duty which we owe not only to our parents, but to all our superiors.

1. “To love, honour, and succour my father and mother.”

He that smiteth or curseth his father, or his mother, shall surely be put to death. Exod. xxi. 15. 17.

Ye shall fear every man his mother and his father. Lev. xix. 3.

Every one that curseth his father or his mother shall be surely put to death. Lev. xx. 9.

If a man have a stubborn and rebellious son, which will not obey the voice of his father or his mother, all the men of his city shall stone him with stones that he die. Deut. xxi. 18—21.

Cursed be he that setteth light by father or mother. Deut. xxvii. 16.

My son, hear the instruction of thy father, and forsake not the law of thy mother. Prov. i. 8, 9; vi. 20.

A fool despiseth his father’s instruction. Prov. xv. 5.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. Prov. xx. 20.

Hearken unto thy father that begat thee, and despise not thy mother when she is old, &c. Prov. xxiii. 22—25.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. Prov. xxx. 17.

God commanded, saying, Honour thy father and mother. Matt. xv. 4—6. Mark vii. 10. 12.

Honour thy father and thy mother. Matt. xix. 19. Luke xviii. 20. Honour thy father and mother, which is the first commandment with promise. Eph. vi. 1, 2.

Children, obey your parents in all things; for this is well pleasing unto the Lord. Col. iii. 20.

We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? Heb. xii. 9.

How are you to discharge your duty in this respect?

1. By obeying their commands.
2. By bearing with their infirmities.
3. By attending to their instructions.
4. By submitting to their correction.
5. By endeavouring to promote their comfort and welfare.

Scripture furnishes us with some striking proofs of filial affection, as well as with several base instances of unkindness and disobedience to parents, and the signal punishment by which God showed his hatred of such conduct.

A curse was pronounced on Ham for exposing his father's weakness, and a blessing on Shem and Japheth, because they refused to join in the contempt he showed. Gen. ix. 22—25.

King Solomon's respectful conduct to his mother. 1 Kings ii. 19. A promise to the Rechabites for their obedience to their father. Jer. xxxv. 17—19.

Jesus came to Nazareth, and was subject to his parents. Luke ii. 51.

The affectionate attention of Jesus to his mother, while nailed upon the cross. John xix. 26, 27.

Disobedience to parents is mentioned by St. Paul as one of the worst instances of depravity.

In the last days perilous times shall come. For men shall be disobedient to parents, &c. 2 Tim. iii. 1, 2.

2. We are to honour and obey the civil authority, by living quietly in obedience to the laws, and paying proper respect to rulers, magistrates, and other persons by whom this authority is exercised.

Thou shalt not curse the ruler of thy people. Exod. xxii. 28. According to the sentence of the law, thou shalt do. Deut. xvii. 11.

By me kings reign, and princes decree justice. Prov. viii. 15. Jesus said, Render unto Cesar, the things which are Cesar's. Matt. xxii. 21. Mark xii. 17.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever, therefore, resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. Rom. xiii. 1, 2.

For, for this cause pay ye tribute also ; for they are God's ministers, attending continually upon this very thing. Rom. xiii. 6.

Render, therefore, tribute to whom tribute is due ; honour to whom honour. Rom. xiii. 7.

I exhort that prayers be made for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty. 1 Tim. ii. 1, 2.

Put them in mind to be subject to principalities and powers, to obey magistrates. Tit. iii. 1.

Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king as supreme ; or unto governors, as unto them that are sent by him, &c. For so is the will of God. 1 Pet. ii. 13—15.

Fear God. Honour the king. 1 Pet. ii. 17.

They are not afraid to speak evil of dignities. 2 Pet. ii. 10.

These filthy dreamers despise dominion, and speak evil of dignities. Jude 8.

3. "To submit myself to all my governors, teachers, spiritual pastors," i. e. ministers of God's word and ordinances.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 1 Cor. iv. 1.

Receive him (Epaphroditus) therefore in the Lord with all gladness ; and hold such in reputation. Phil. ii. 29.

Know them which labour among you and are over you in the Lord and admonish you ; and esteem them very highly in love for their work's sake. 1 Thess. v. 12, 13.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Tim. v. 17.

Obeys them that have the rule over you, and submit yourselves ; for they watch for your souls, as they that must give account, that they may do it with joy. Heb. xiii. 7, 17.

Reverence them, as Joash, king of Israel, did the prophet Elisha, (2 Kings xiii. 14,) and as Elisha himself did his master Elijah, and especially if they can say of you as St. Paul could of the Corinthians, (1 Cor. iv. 15,) In Christ Jesus have I begotten you through the Gospel. When the Jews mocked the messengers of God, and despised his word, and misused his prophets, the wrath of the Lord arose against his people till there was no remedy. 2 Chron. xxxvi. 16.

He therefore that despiseth, despiseth not man, but God. 1 Thess. iv. 8. And our Lord says,

He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me. Luke x. 16.

4. We are to submit ourselves to our "masters."

Servants owe very important duties to their masters; and every one who has an opportunity of choosing whom he will serve, should prefer such a one as fears God, and will be willing to promote the salvation of the souls of those who obey him. It is hard work to keep religion alive, even with the greatest helps; and it is more especially hard, to swim against the stream of example and authority. But, however wicked and however harsh a master may be, it is a servant's duty to obey him in all things lawful, endeavouring to overcome his unkindness by meekness, patience, and respectful attention, and to give him a good opinion of religion by the propriety of his own behaviour under the greatest provocation.

Servants, be obedient to them that are your masters—in singleness of your heart, as unto Christ. Eph. vi. 5, 6.

Not with eye service, as men-pleasers;—and whatsoever ye do, do it heartily, as to the Lord, and not unto men. Col. iii. 22, 23.

Let as many servants as are under the yoke count their own masters worthy of all honour. 1 Tim. xi. 1, 2.

If any teach otherwise—he is proud, knowing nothing. 1 Tim. vi. 3, 4.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity. Tit. ii. 9, 10.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Pet. ii. 18.

Remember the blessing that Naaman received by means of a religious servant. 2 Kings v.

5. "To order myself lowly and reverently to all my betters."

Young persons ought to respect and honour the elder, and those in lower stations should behave respectfully to their superiors, not envying their apparent advantages, but considering, that in every state of life, there are inconveniences unknown to others.

Thou shalt rise up before the hoary head, and honour the face of the old man. Lev. xix. 32.

Ye younger, submit yourselves unto the elder. 1 Pet. v. 5.

This commandment also includes the duty of superiors to inferiors, and parents are to discharge the duties they owe to their children, viz.

1. To bring them up carefully and religiously.

Train up a child in the way he should go. Prov. xxii. 6.

Bring them up in the nurture and admonition of the Lord. Eph. vi. 4.

2. To encourage them when they do well.

Fathers, provoke not your children to anger, lest they be discouraged. Col. iii. 21.

3. To correct them when they do amiss.

Chasten thy son while there is hope. Prov. xix. 18.

4. To treat them with gentleness and love.

Like as a father pitieth his children. Ps. ciii. 13.

I will spare them, as a man spareth his own son that serveth him. Mal. iii. 17.

If your parents do not discharge their duty to you, are you therefore at liberty to neglect your duty to them?

Certainly not.

What is the promise made to those who keep this Commandment?

That thy days may be long in the land, which the Lord thy God giveth thee.

Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. Eph. vi. 2, 3.

It applies to the land of Canaan, and of course could be fulfilled literally in the case of the Jews only. Yet it marks the Lord's approbation of the conduct required by this commandment; for length of days was considered by the Israelites as the chief blessing. Let us also be obedient, and this promise shall be fulfilled towards us, if it be for our good. If it be denied us, it will be in mercy, and we shall receive an abundant compensation in being admitted into the heavenly Canaan, that better inheritance, where far greater and more durable joys await us, and where our abode shall no longer be measured by days, and months, and years, but shall extend throughout eternity.

We see, also, that government and subordination is God's ordinance. A proud, seditious conduct leads to contention and every evil work. People should not listen to men who rail against those in authority, and endeavour to set the hearts of subjects against their governors. The powers that be are ordained of God. Rulers are appointed to dispense justice by his authority; and insults levelled at them are offered to God himself, and will assuredly be avenged by him, either in this world, or at the day of judgment. Seditious persons are generally those who are restrained by no fear of God,—atheists and

blasphemers, to whom religion is as hateful, as are just laws and good government.

But you should not only abstain from all acts of sedition and rebellion, or from associating with seditious and rebellious people, but should observe the utmost respect in your deportment towards all your superiors.

You should especially love and respect your spiritual pastors and teachers, who watch over your souls, as those that must give an account, and not grieve them by negligence or contempt of their instructions. You should also serve your masters and employers faithfully, not with eyeservice only, but from the heart; obeying their orders diligently and cheerfully, not purloining, nor loitering away your time, but showing all good fidelity. Above all, you should love, honour, and succour your parents, and not give them the slightest reason to complain of your conduct towards them. It has frequently been remarked, that undutiful children seldom prosper in this world, and their punishment will be among the severest that can be inflicted in the next. See then, that you do not incur the curse denounced against such unnatural conduct. Misconduct on the part of your parents will be no excuse for your unkind treatment of them. You are to bear with their infirmities, and to pray for, and endeavour to reclaim them from their sins: not to quarrel with them, neglect them, or forsake them. Show by your observance of this commandment, that you love God with all your heart, and mind, and soul, and strength, and your neighbour as yourself. So shall you be adopted as a child of God, and become an inheritor of the kingdom of heaven.

ON THE COMMANDMENTS.

§ 7. SIXTH COMMANDMENT.

WHAT is the sixth Commandment?

Thou shalt do no murder.

What is murder?

Taking away the life of another WILFULLY and UNLAWFULLY.

It was an affront to God, being an attack on man, who was made in the image of God. Gen. ix. 6.

Cain rose up against Abel his brother, and slew him: and God said. The voice of thy brother's blood crieth unto me from the ground; and now art thou cursed from the earth, &c. Gen. iv. 8—11.

Jacob was directed to pronounce his sons, Simeon and Levi, cursed, because they slew the men of Shechem. Gen. xlix. 5. 7.

What is killing a person wilfully in sudden anger, but not with premeditation, called?

It is called *manslaughter*, which is a very great crime, but not equal to murder.

If he thrust him suddenly without enmity, without laying of wait—that he die, and was not his enemy, neither sought his harm—the congregation shall deliver the slayer out of the hand of the revenger of blood, and restore him to the city of his refuge, whither he was fled. Num. xxxv. 22—28.

Why do you say wilfully?

Because to kill another by accident, and without design, is not murder.

When a man goeth to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour that he die, he shall flee unto one of those cities and live;—inasmuch as he hated him not in time past. Deut. xix. 4—6.

Why do you say unlawfully?

1. Because if a man slay another in his own defence, or in that of another person, or in protection of his own, or another person's property, he is not therefore a murderer. But it must be observed, that we ought to be very cautious how we deprive a fellow creature of life, when our own, or that of others, is not absolutely in danger.

If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. Exod. xxii. 2.

2. If a soldier kill a man while fighting the battles of his country, he is not therefore a murderer; as we do not find the profession of a soldier considered unlawful in scripture.

The soldiers said. And what shall we do? And he said unto them, Do violence to no man; and be content with your wages. Luke iii. 14.

Jesus said of the centurion, I have not found so great faith, no not in Israel. Luke vii. 8, 9.

Cornelius, a centurion of the Italian band, was a devout man, and one that feared God, with all his house, and prayed to God alway. Acts x. 1, 2.

3. If a judge, in the discharge of his office, passes sentence of death upon a man, he is not therefore a murderer.

Whoso sheddeth man's blood, by man shall his blood be shed.
Gen. ix. 6.

If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar that he may die. Exod. xxi. 14.

He that killeth a man shall surely be put to death. Lev. xxiv. 17. 21.

Whoso killeth any person, the murderer shall be put to death; ye shall take no satisfaction for the life of a murderer, which is guilty of death: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Num. xxxv. 30—33.

If a man smite his brother that he die, the elders of the city shall deliver him to the avenger of blood that he may die. Thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, &c. Deut. xix. 11. 13. 21.

Are there any other methods of breaking this commandment, besides the act of taking away a man's life in the ways above mentioned?

Yes, by *suicide*, or killing one's self, as did Saul and his armour-bearer, 1 Sam. xxxi. 4; Ahithophel, 2 Sam. xvii. 23; and Judas, Matt. xxvii. 5. We have no right to destroy that life which God has given us for his glory.

By *duelling*, i. e. two persons fighting with such weapons as may cause death to either of them.

By the very common but dangerous practice of *boxing*, which sometimes results in the death of one of the parties.

By assisting others to take away a man's life; or by allowing or advising them to do it.

David slew Uriah with the sword of the children of Ammon. 2 Sam. xii. 9.

Ahab was charged with killing Naboth, because he permitted Jezebel to do it. 1 Kings xxi. 8. 19.

Nebuchadnezzar was guilty of murder, although God saved Shadrach, Meshach, and Abednego, from the burning fiery furnace. Dan. iii.

The chief priests and scribes sought how they might kill Jesus. Luke xxii. 2.

And Pilate gave sentence that it should be as they required. Luke xxiii. 24.

Whence come wars and fightings among you? even of your lusts that war in your members. James iv. 1, 2.

An attempt to murder, though the deed be not accomplished, is a breach of this commandment, and is punishable by the laws. Nay, the very intent to commit this dreadful crime, though no steps be taken in furtherance of it, makes us guilty in the sight of God, and if unrepented of, will expose us to the vengeance with which he threatens all murderers.

How does our Lord show us that this commandment may be broken in our hearts?

He teaches us, in his sermon on the mount, that he who is *angry with his brother without a cause*, is guilty of this sin.

Whoever is angry with his brother without a cause, shall be in danger of the judgment. Matt. v. 21, 22.

Whoever hateth his brother, is a murderer. 1 John iii. 15.

We see that God's commandment is exceeding broad. Ps. cxix. 96.

Are not those persons guilty of murder, who destroy the souls of others, by setting them evil examples, or by tempting them to sin?

Yes.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, &c. Prov. xxiv. 11, 12.

When I say to the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. iii. 18.

Wo unto him that giveth his neighbour drink, that putteth thy bottle to him and inaketh him drunken also, that thou mayest look on their nakedness. Hab. ii. 15.

The soul is of infinitely greater consequence than the body, and its destruction is therefore an infinitely greater injury.

Many souls, it is to be feared, have been murdered by persecution and ridicule. Beware how you become partakers in the sin of those, who thus wantonly or maliciously seek to destroy the souls of their companions. If a child be desirous of serving God, and refuse to join any longer in the sins and follies of his school-fellows and playmates, how common is it to endeavour to laugh or persecute him out of his religion! And how often does the dread of singularity, and the fear of becoming an object of ridicule, prevent persons from following the dictates of their conscience, and stifle the convictions which the Spirit of God has awakened within them! Whenever you feel a propensity to join the common laugh on such occasions, remember that you are about to commit murder!—murder of the blackest kind!—and surely this will restrain you.

What does this commandment require?

It commands us "to hurt nobody by word or deed; to

bear no malice nor hatred in our hearts." It requires us to speak no provoking words, but to feel and show all manner of kindness in heart, word, and conduct, to our neighbour.

Blessed are the peacemakers; for they shall be called the children of God. Matt. v. 9.

Agree with thine adversary quickly. Matt. v. 25.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Matt. v. 44.

From within, out of the heart of men, proceed evil thoughts, murders, &c. Mark vii. 21.

Do violence to no man. Luke iii. 44.

Ye (those who sought to kill Jesus) are of your father the devil:—he was a murderer from the beginning. John viii. 44.

A new commandment I give unto you, that ye love one another. John xiii. 34.

St. Paul mentions as a proof of an unconverted state, that men are "full of envy, murder, debate, malignity, spiteful, implacable, unmerciful." Rom. i. 29, 31.

Recompense to no man evil for evil. If it be possible, live peaceably with all men. Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.—Overcome evil with good. Rom. xii. 17—21.

Thou shalt not kill: love worketh no ill to his neighbour. Rom. xiii. 9, 10.

Among the works of the flesh are hatred, variance, emulations, wrath, strife, envyings, murders, and such like. Gal. v. 21.

Be ye angry and sin not: let not the sun go down upon your wrath. Eph. iv. 26.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. iv. 31, 32.

Put on bowels of mercies, meekness, long-suffering, forbearing one another, if any man have a quarrel against any. And above all these things put on charity. Col. iii. 12—14.

Put them in mind to be gentle, showing all meekness unto all men; for we ourselves also were sometimes living in malice and envy, hateful and hating one another:—but according to his mercy he saved us, &c. Tit. iii. 2—5.

Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing, &c. 1 Pet. iii. 8.

Let us love one another; for love is of God. 1 John iv. 7.

You no doubt look on murder as a very shocking thing, and would tremble at the very thought of committing it. But remember, that men do not arrive at the height of wickedness all at once, but are led to it by degrees. Indulging a quarrelsome, envious, revengeful disposition,

will bring you step by step to break through all restraints, till at length you will not hesitate to take away even the life of a fellow creature. Indeed quarrelsome, envious, revengeful, unkind thoughts, are themselves murder in the sight of God. O how careful ought you to be to cherish a kind, affectionate, and forgiving disposition; and how ought you to dread giving way in the least degree to anger, envy, or an uncharitable spirit. Drunkenness also frequently leads on to murder. Men are usually quarrelsome when they are intoxicated, and commit acts which the whole world could not have persuaded them to do, when in their sober senses. O be sure you shun those wicked practices, which have ruined the souls and bodies of so many, and which may betray you into crimes from which you now shrink with abhorrence.

And if it be so shocking a thing to become the murderer of the body, how much more wicked must he be who deliberately murders the souls of his fellow creatures! Take care what sort of an example you set to those around you. By setting a bad one you may become a murderer. Take care what sort of advice you give your companions. Giving them bad advice may make you the murderer of their souls! Do not dare to deride or laugh at religion in any person, nor attempt in any way to cause him to forsake God. Such conduct is murder, and he who thus endeavours to destroy his brother's soul is a murderer.

As you would wish not to become a murderer, or the victim of a murderer, shun the company of disorderly and dissipated persons; as well as that of angry and furious men.

Make no friendship with an angry man, and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul. Prov. xxii. 24, 25.

Litany.—From battle and murder, and from sudden death;—from envy, hatred, and malice, and all uncharitableness, good Lord deliver us.

Quinquagesima Sunday.—O Lord, who hast taught us that all our doings, without charity, are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee.

ON THE COMMANDMENTS.

§ 8. SEVENTH COMMANDMENT.

What is the seventh Commandment?

Thou shalt not commit adultery.

The sixth commandment defends from bloody rage and revenge; the seventh from impure lusts. A depraved appetite can find no sweetness but in what is forbidden.

What is forbidden in this Commandment?

1. Not only the outward act of *adultery* is forbidden, but all impure desires, words, and actions. This sin is called *Adultery*, when one or both of the parties are married: and *Fornication*, when both are unmarried.

I made a covenant with mine eyes. Job xxxi. 1.

To deliver thee from the strange woman; for her house inclineth unto death. Prov. ii. 16. 18.

To keep thee from the evil woman; for by means of a whorish woman a man is brought to a piece of bread. Prov. vi. 24. 26.

Whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. Prov. vi. 32.

Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Matt. v. 28.

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. 1 Cor. iii. 17.

Neither fornicators, nor idolaters, nor adulterers, &c. shall inherit the kingdom of God. 1 Cor. vi. 9. 18.

The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, &c. they which do such things shall not inherit the kingdom of God. Gal. v. 19.

Let no corrupt communications proceed out of your mouth. Eph. iv. 29.

Fornication and all uncleanness, let it not be once named among you, neither filthiness, nor foolish talking—for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 4, 5.

Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, and evil concupiscence—for which things' sake the wrath of God cometh on the children of disobedience. Col. iii. 5—8.

That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence. 1 Thess. iv. 4, 5.

Flee also youthful lusts. 2 Tim. ii. 22.

Whoremongers and adulterers God will judge. Heb. xiii. 4.

I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul. 1 Pet. ii. 11.

The Lord knoweth how to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness. 2 Pet. ii. 10.

The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. 1 John ii. 16.

The abominable, and murderers, and whoremongers—shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

For without—(out of the kingdom of heaven) are whoremongers, and murderers, and idolaters, &c. Rev. xxii. 15.

2. It forbids all immodest behaviour and dress, and lewd company.

The judgments of the Lord upon the daughters of Zion for their wantonness. Isa. iii. 16—24.

Wo to the women that hunt the souls of my people, &c. Ezek. xiii. 18—21.

Evil communications corrupt good manners. 1 Cor. xv. 33.

I will that women adorn themselves in modest apparel, with shamefacedness, and sobriety. 1 Tim. ii. 8—10.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1 Pet. iii. 3, 4.

3. It forbids all unchaste books: writing, publishing, selling, circulating, or reading them, and every thing which has a tendency to excite improper desires.

4. It forbids all gluttony and drunkenness.

When I had fed them to the full, then they committed adultery; they were as fed horses; every one neighed after his neighbour's wife. Shall I not visit for these things? Jer. v. 7—9.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness. Luke xxi. 34.

The time past of our life may suffice us, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, &c. 1 Pet. iv. 3.

5. It forbids frequenting any place where we are likely to hear profane and loose conversation, because these things are calculated to excite impure thoughts, and to lead to improper conduct.

What is required in this commandment?

“To keep my body in temperance, soberness, and chastity.”

Let us walk honestly, as in the day; not in rioting and drunkenness; not in chambering and wantonness; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof. Rom. xiii. 13, 14.

I keep under my body, and bring it into subjection. 1 Cor. ix. 27.

Let us cleanse ourselves from all filthiness of the flesh and spirit. 2 Cor. vii. 1.

Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, James i. 14, 15.

Remember what our Lord says, (Matt. v. 8,) "Blessed are the pure in heart, for they shall see God,"—therefore

Pray to God to 'cleanse the thoughts of your hearts, by the inspiration of his Holy Spirit,' and "to preserve you from evil thoughts, which assault and hurt the soul." Do not expose yourself to temptation by eating and drinking to excess, by indulging in idleness, or frequenting improper places of amusement, but keep under your body, and fly from the first approaches of sin. Know ye not that your body is the temple of the Holy Ghost? How, then, will you dare to pollute it by such abominations? Be like Joseph, and whenever temptation approaches, ask yourself,

How can I do this great wickedness, and sin against God? Gen. xxxix. 9. 11.

And pray that God may never deal with you as with the Gentiles, of whom the apostle Paul writes,

God also gave them up to uncleanness through the lusts of their own hearts—being filled with all unrighteousness, fornication, wickedness, &c. Rom. i. 24--29.

Litany.—From all inordinate and sinful desires, and from all the deceits of the world, the flesh, and the devil, good Lord, deliver us.

1st Sunday in Lent.—Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness.

Purification.—That so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord.

ON THE COMMANDMENTS.

§ 9. EIGHTH COMMANDMENT.

WHAT is the eighth Commandment?

Thou shalt not steal.

What is forbidden in this commandment?

1. House-breaking, highway-robbery, actual theft, and all manner of fraud and injustice.

The following passages contain laws respecting the punishment of men for stealing. Exod. xxi. 16; xxii. 1—5. 7—13. Lev. vi. 1—7. Deut. xxiv. 7.

Ye shall not steal, neither deal falsely. Lev. xix. 11.

Thou shalt not defraud thy neighbour, neither rob him. Lev. xix. 13.

Ye shall do no unrighteousness in judgment; in mete-yard, in weight, or in measure. Lev. xix. 35.

If thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another. Lev. xxv. 14.

It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth. Prov. xx. 14.

Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel. Prov. xx. 17.

The curse shall enter into the house of the thief. Zech. v. 3, 4.

Defraud not. Mark x. 19.

Neither thieves, nor covetous, nor extortioners, shall inherit the kingdom of God. 1 Cor. vi. 10.

We have renounced the hidden things of dishonesty. 2 Cor. iv. 2.

That no man go beyond, and defraud his brother in any matter. 1 Thess. iv. 6.

2. Taking advantage of the ignorance of another, in buying and selling.*

3. The use of false weights and measures in selling or buying.

Just balances, just weights, a just ephah, and a just hin, shall ye have. Lev. xix. 26.

Thou shalt not have divers weights, or divers measures, a great and a small. But thou shalt have a perfect and a just weight, a perfect and just measure shalt thou have. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God. Deut. xxv. 13—16.

A false balance is abomination to the Lord: but a just weight is his delight. Prov. xi. 1.

Divers weights, and divers measures, both of them are alike abomination to the Lord. Prov. xx. 10.

4. Detaining from another his just due; or borrowing money without any hopes of repaying it.

The wicked borroweth and payeth not again. Ps. xxxvii. 21.

5. Receiving or concealing stolen goods, is a breach of this commandment.

6. A servant is guilty of theft, when he injures or wastes his master's property; or spends, in idleness, the time for which he is paid.

7. Persons break this commandment, when, by pretended sickness or want, they impose upon the parish for relief, or upon well-disposed persons for charity.

* See note at the end of the section, page 165.

8. A man breaks it when he evades the taxes.

Render unto Cæsar the things which are Cæsar's. Matt. xxii. 21
Mark xii. 17.

Render, therefore, to all their dues: tribute to whom tribute is due. Rom. xiii. 7.

What does this commandment require?

“To be true and just in all my dealings: To keep my hands from picking and stealing; and to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.”

Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good. Eph. iv. 28.

Whatsoever things are honest, whatsoever things are just—whatsoever things are of good report;—think on these things. Phil. iv. 8.

That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that we may walk honestly toward them that are without, &c. 1 Thess. iv. 11, 12.

Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread. 2 Thess. iii. 12.

Lead a quiet and peaceable life in all godliness and honesty. 1 Tim. ii. 2.

It requires also acts of mercy, which are a kind of debt due to the poor, and required as such by God, as sovereign proprietor of all.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Prov. iii. 27.

He that honoureth his Maker, hath mercy on the poor. Prov. xiv. 31.

Give alms of such things as ye have. Luke xi. 41.

Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

If you have been guilty of a fraud, be like Zaccheus, (Luke xix. 8,) and restore to those you have injured four-fold. Beware of covetousness, for

The love of money is the root of all evil. 1 Tim. vi. 10.

If a person sets his heart too much on earthly riches, he may be tempted to use some dishonest or improper means to obtain them. Besides, they are very perishable, and can never impart true happiness: seek not, therefore, to lay up treasures on earth;

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 20.

This commandment is frequently broken by children.

How often do they endeavour to cheat and over-reach each other; and what a propensity many of them seem to have, to take what does not belong to them, when they are not observed! Some children appear to suppose, that stealing from their parents is no crime; but the Bible says,

Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer. Prov. xxviii. 24.

Repress every inclination to fraud or pilfering. Say not to yourself, "It is a little thing," for little things lead on to greater. The habit will grow with your years, and may finally bring you to disgrace and ruin. Selfishness is a great enticer to theft. Take care you do not indulge it. Cultivate a generous spirit, and you will cut off many temptations to dishonesty.

NOTE.

VARIOUS WAYS IN WHICH THIS COMMANDMENT IS BROKEN.

"BESIDES what everybody calls theft, there are many practices which amount indirectly to much the same thing, however disguised in the world under gentler names. Thus in the way of trade and business: if the seller puts off any thing for better than it is, by false assertions, or deceitful arts: if he takes advantage of the buyer's ignorance, or particular necessities, or good opinion of him, to insist on a larger price for it than the current value; or if he gives less in quantity than he professes, or is understood to give, the frequency of some of these things cannot alter the nature of any of them: no one can be ignorant that they are wrong, but such as are wilfully or very carelessly ignorant: and the declaration of Scripture against the last of them is extended, in the same place, to every one of the rest. 'Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thy house divers measures, a great and a small. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.'

"On the other hand: if the buyer takes advantage of his own wealth; and the poverty or present distress of the seller, to beat down the price of his merchandise beyond reason: or if he buys up the whole of a commodity, especially if it be a necessary one, to make immediate gain of it; or if he refuses or delays his payments beyond the time within which, by agreement or the known course of traffic, they ought to be made: all such behaviour is downright injustice and breach of God's law. For the rule is, 'if thou sellest aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another.'

"Again: borrowing on fraudulent securities, or false representations of our circumstances, or without intention, or without proper care afterwards to repay; preferring the gratification of our covetousness, our vanity, our voluptuousness, our indolence, before the satisfying of our just debts: all this is palpable wickedness. And just as bad is the contrary wickedness, of demanding exorbitant interest for lending to ignorant or thoughtless persons: or to extravagant ones, for carrying on their extravagance; or to necessitous ones, whose necessities it must continually increase, and make their ruin, after a while, more certain, more difficult to retrieve, and more hurtful to all with whom they are concerned. The Scripture hath particularly forbidden it in the last case, and enjoined

a very different sort of behaviour. 'If thy brother be waxen poor, and fallen in decay with thee, then shalt thou relieve him: yea, though he be a stranger, or a sojourner. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase; but fear thy God, that thy brother may dwell with thee.' And the Psalmist hath expressed the two opposite characters, on these occasions, very briefly and clearly.—'The wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.'

"Another crying iniquity is, when hired servants, labourers, or workmen of any sort, are ill used in their wages: whether by giving them too little: or, which is often full as bad, deferring it too long. The word of God forbids the last in very strong terms. 'Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee,' meaning, if demanded, or wanted, 'all night until the morning.' 'At his day thou shalt give him his hire; neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.' Nay, the son of Sirach carries it, with reason, (as I observed to you on the sixth commandment,) further still. 'The bread of the needy is their life: he that defraudeth the labourer of his hire is a blood-shedder.'

"But, besides all these instances of unrighteousness, there are many more that are frequent in all kinds of contracts. Driving bargains that we know are too hard; or insisting rigidly on the performance of them, after they appear to be so: making no abatements, when bad times, or unexpected losses, or other alterations of circumstances call for them: not inquiring into the grounds of complaints, when there is a likelihood of their being just: throwing unreasonable burdens upon others, merely because they dare not refuse them: keeping them to the very words and letter of an agreement, contrary to the equitable intention of it: or, on the other hand, alleging some flaw and defect in form, to get loose from an agreement, which ought to have been strictly observed: all these things are grievous oppression. And though some of them may not be in the least contrary to law, yet they are utterly irreconcilable with good conscience. Human laws cannot provide for all cases, and sometimes the vilest iniquities may be committed under their authority and by their means.

"It is therefore a further lamentable breach of this commandment, when one person puts another to the charge and hazard of law, unjustly or needlessly; or in ever so necessary a law-suit, occasions unnecessary expenses, and contrives unfair delays: in short, when any thing is done by either party: by the counsel that plead or advise in the cause, or by the judge, who determines it contrary to real justice and equity.

"Indeed when persons, by any means whatever, withhold from another his right; either keeping him ignorant of it, or forcing him to unreasonable cost or trouble to obtain it; this, in its proportion, is the same kind of injury with stealing from him. To see the rich and great, in these or any ways, bear hard upon the poor, is very dreadful: and truly, it is little, if at all, less so, when the lower sort of people are unmerciful, as they are but too often, one to another. For, as Solomon observes, 'a poor man that oppresseth the poor, is like a sweeping rain, which leaveth no food.' But if it be a person ever so wealthy, that is wronged, still his wealth is his own: and no one can have more right to take the least part of it from him, without his consent, than to rob the meanest wretch in the world. Suppose it be a body or number of men; suppose it to be the government, the public that is cheated; be it of more or less, be it so little as not to be sensibly missed; let the guilt be divided among ever so many; let the practice be ever so common; still it is the same crime, however it may vary in degrees; and the rule is without exception, that 'no man go beyond, or defraud his brother in any matter.'—*Secker's Lectures*, p. 225.

ON THE COMMANDMENTS.

§ 10. NINTH COMMANDMENT.

What is the ninth Commandment?

Thou shalt not bear false witness against thy neighbour.

What member of the body is this commandment intended to restrain?

The *tongue*, which is too apt to offend.

I am "to keep my tongue from evil-speaking, lying, and slandering."

Keep thy tongue from evil, and thy lips from speaking guile.

Ps. xxxiv. 13.

I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle. Ps. xxxix. 1.

Set a watch, O Lord, before my mouth; keep the door of my lips. Ps. cxli. 3.

If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain. James i. 26.

The tongue is a little member, and boasteth great things: and the tongue is a fire, a world of iniquity: it defileth the whole body, and it is set on fire of hell.—The tongue can no man tame; it is an unruly evil, full of deadly poison. James iii. 5—8.

What do you mean by bearing false witness against your neighbour?

Unjustly accusing any one, whether on oath or otherwise.

If a false witness rise up against any man, to testify against him that which is wrong; the judges shall make diligent inquisition; and if the witness be a false witness, then shall ye do unto him as he had thought to have done unto his brother. Deut. xix. 16—19.

A false witness shall not be unpunished, and he that speaketh lies shall perish. Prov. xix. 5. 9.

A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow. Prov. xxv. 18.

Neither accuse any falsely. Luke iii. 14.

Naboth was put to death by false witnesses. 1 Kings xxi. 10—13.

False witnesses were employed by the chief priests, that Jesus might be put to death. Matt. xxvi. 60.

Blasphemers, and false accusers, are in the black list of the sins of the last times. 2 Tim. iii. 2.

What does this commandment forbid?

1. It forbids *evil speaking*.

Evil speaking consists in relating things to our neighbour's prejudice, when the making them known cannot

answer any good purpose. The facts stated may be true, but Christian charity should induce us to hide them.*

The Scriptures place this sin in the company of the worst of wicked actions.

Thou shalt not go up and down as a tale-bearer among thy people. Lev. xix. 16.

Lord, who shall abide in thy tabernacle? He that speaketh the truth in his heart, he that backbiteth not with his tongue, nor taketh up a reproach against his neighbour. Ps. xv. 1—3. Out of the heart proceed false witness, blasphemies. Matt. xv. 19.

Backbiters and inventors of all evil things, (Rom. i. 30,) and Revilers are ranked with those who shall not inherit the kingdom of God. 1 Cor. vi. 10.

Let all evil speaking be put away from you. Eph. iv. 31.

Speak evil of no man. Tit. iii. 2.

Speak not evil one of another, brethren. James iv. 11.

Lay aside all guile, and hypocrisies, and envies, and evil-speakings. 1 Pet. ii. 1.

2. It forbids *lying*.

Lying is inventing falsehoods, or reporting things without sufficient evidence of their truth, whatever motive we may have in so doing. It is speaking untruths with an intent to deceive, or designedly conveying in any way an impression different from the truth. †

* Further: speaking or intimating things to any person's disadvantage, though they be true, is seldom innocent. For it usually proceeds from bad principles: revenge, envy, malice, pride, censoriousness; unfair zeal for some private or party interest: or at best, from a desire of appearing to know more than others, or mere impertinent fondness of talking. Now these are wretched motives for publishing what will be hurtful to one of our brethren. Sometimes, indeed, bad characters and bad actions, ought to be known: but much oftener not, or not to all the world, or not by our means.—*Secker's Lectures*, p. 238.

† It must now be observed further, that though undoubtedly those falsehoods are the worst, which hurt others the most directly, yet falsehoods in general are hurtful and wrong. And therefore lying; all use either of words or actions of known settled import, with purpose to deceive, is unlawful. And those offences of this kind, which may seem the most harmless, have yet commonly great evil in them. Lying destroys the very end of speech, and leads us into perpetual mistakes, by the very means which God intended should lead us into truth. It puts an end to all the pleasure, all the benefit, all the safety of conversation. Nobody can know on what or whom to depend. For if one person may lie, why not another? And at this rate, no justice can be done, no wickedness be prevented or punished, no business go forward. All these mischiefs will equally follow, whether untruths be told in a gross barefaced manner, or disguised under equivocations, quibbles, and evasions. The sin therefore is as great in one case as the other. And it is so great in both, that no sufficient excuses can ever be made for it in either, though several are often pleaded.—*Ibid.* p. 240.

The propensity of lying shows itself so early, that children go astray as soon as they be born, speaking lies. They endeavour to deceive before they are able to speak. Ps. lviii. 3.

Thou shalt not raise a false report. Exod. xxiii. 1.

Neither lie one to another. Lev. xix. 11.

He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. Ps. ci. 7.

I hate and abhor lying; but thy law do I love. Ps. cxix. 163.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. Ps. cxx. 2.

These things doth the Lord hate, yea, they are an abomination unto him;—a lying tongue—an heart that deviseth wicked abominations—a false witness that speaketh lies. Prov. vi. 16—19.

The lip of truth shall be established for ever: but a lying tongue is but for a moment. Prov. xii. 19.

Lying lips are abomination to the Lord: but they that deal truly are his delight. Prov. xii. 22.

The Jews were guilty of transgressing and lying against the Lord, conceiving and uttering from the heart words of falsehood. Isa. lix. 13.

Swearing and lying were among the sins, which should cause the land to mourn. Hos. iv. 2.

The inhabitants have spoken lies, and their tongue is deceitful in their mouth, therefore will I make thee sick in smiting thee. Mic. vi. 12, 13.

These are the things that ye shall do, speak ye every man the truth to his neighbour. Zech. viii. 16.

Ye are of your father the devil. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. John viii. 44.

Ananias and Sapphira were struck dead for telling lies. Acts. v. 3, 10.

Speaking the truth in love, putting away lying, speak every man truth with his neighbour. Eph. iv. 15, 25.

Lie not one to another. Col. iii. 9.

The law is made for liars, for perjured persons, &c. 1 Tim. i. 9, 10.

All liars shall have their part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. Rev. xxi. 27.

Without it—whosoever loveth and maketh a lie. Rev. xxii. 15.

2. It forbids slandering.

Slandering is lying and evil speaking joined together; and the common practice of *mending* the stories that we hear of others' characters, by making additions to them, is slander.*

* We all think it an injury, in the tenderest part, when bad impressions are made on others concerning us; and therefore should conscientiously avoid doing the same injury to others: making them designedly, without a cause, is inexcusable wickedness. And even where we intend no harm,

Whoso privily slandereth his neighbour, him will I cut off. *Psa.* ci. 5.

He that uttereth a slander is a fool. *Prov.* x. 18.

Angels bring not railing accusation against them (dignities) before the Lord. *2 Pet.* ii. 11.

Michael, the archangel, durst not bring against him (Satan) a railing accusation; but said, The Lord rebuke thee. *Jude* 9.

Avoid tale-bearing, and never show a readiness to believe evil of others, or in any way encourage persons to speak evil of others.

How long will ye judge unjustly? *Psa.* lxxxii. 2.

The north wind driveth away rain: so doth an angry countenance a backbiting tongue. *Prov.* xxv. 23.

Charity envieth not, believeth all things, hopeth all things. *1 Cor.* xiii. 4—7.

Not rendering railing for railing, but contrariwise, blessing
For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. *1 Pet.* iii. 9, 10.

Much mischief and unhappiness are occasioned by the breach of this commandment. Tale-bearers, liars, and slanderers, bring great trouble upon individuals, and frequently cause divisions in families, and amongst friends. Be careful how, and to whom, you repeat what you may hear. Never speak without consideration, but ask yourself, if what you are going to say is likely to do any one an injury. If you find it is, repress it. Be not great talkers, remember

In the multitude of words there wanteth not sin. *Prov.* x. 19.

And not only restrain your lips, but keep your heart diligently; for out of the abundance of the heart, the mouth speaketh. Do not harbour any prejudices in your mind,

we may do a great deal. Whatever hurts, in any respect, the reputation of persons, always gives them great pain, and often doth them great prejudice, even in their most important concerns. For indeed almost every thing in this world depends on character. And when once that hath suffered an imputation; for the most part, neither the persons calumniated, be they ever so innocent, can recover it completely by their own endeavours, nor the persons who have wronged them, be they ever so desirous, restore it fully to its former state: though certainly they, who rob others of their good name, or even without design asperse it, are full as much bound to make restitution for that, as for any other damage which they cause. But were they not to hurt at all the person against whom they speak, still they hurt themselves, and lessen the power of doing good in the world; they often hurt their innocent families by the provocations which they gave; they grieve their friends; they set a mischievous example in society; and, if they profess any religion, bring a dreadful reproach upon it, by a temper and behaviour so justly hateful to mankind.

—*Secker's Lectures*, p. 239.

but try to think well of every one, on whose character you cannot positively decide. Judge of others with candour. Be tender of your neighbour's reputation, and be not slow to vindicate him when you hear him wronged. Above all, be careful always to speak the truth, and let no profit or advantage tempt you to be guilty of a lie, or an equivocation. Pray to God to tame your tongue, and fill your mouth with wisdom.

Litany.—That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts. From envy, hatred, and malice, and all uncharitableness, good Lord deliver us.

ON THE COMMANDMENTS.

§ 11. TENTH COMMANDMENT.

WHAT is the tenth Commandment?

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

What does this commandment forbid?

It forbids us coveting or desiring other men's goods, that is, their property of whatever kind. Thus it condemns all improper desires of the heart. All the other commandments, in spirit, forbid the evil desires and thoughts of the heart, but this, in the very letter of it. Covetousness is called idolatry because it draws the heart from God, and induces men to place their dependence on something else than his favour for their happiness. Nothing can be more injurious to spirituality of mind than the indulgence of this sin. It was by this commandment St. Paul was convinced that he was a sinner.

I had not known lust, except the law had said, Thou shalt not covet. Rom. vii. 7.

The covetous, whom the Lord abhorreth. Ps. x. 3.

He that hateth covetousness, shall prolong his days. Prov xxviii. 16.

For the iniquity of his covetousness was I wroth. Isa. lvii. 17. They covet fields, and take them by violence; and houses, and take them away. Mic. ii. 2.

Wo to him that coveteth an evil covetousness. Hab. ii. 9.

Lay not up for yourselves treasures upon earth,—for where your treasure is, there will your heart be also. Ye cannot serve God and mammon. Matt. vi. 19—24.

Take heed and beware of covetousness. Luke xii. 15.

I have coveted no man's silver or gold. Acts xx. 33.

Thou shalt not covet. Rom. xiii. 9.

If any man that is called a brother, be covetous or an idolater, with such an one no not to eat. 1 Cor. v. 11.

Neither thieves nor covetous shall inherit the kingdom of God. 1 Cor. vi. 10.

All uncleanness, or covetousness, let it not be once named among you, as becometh saints. Eph. v. 3.

No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph. v. 5.

Mortify your members, &c., inordinate affection, evil concupiscence, and covetousness, which is idolatry. Col. iii. 5.

In the last times men shall be covetous, proud, having a form of godliness, but denying the power thereof. 2 Tim. iii. 2. 5.

Let your conversation be without covetousness. Heb. xiii. 5.

Every man is tempted when he is drawn away of his own lust, and enticed: Then, when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James i. 14, 15.

If ye have bitter envying and strife in your hearts, glory not. James iii. 14.

The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 John ii. 16.

What instances have we, in Scripture, of the evil consequences of indulging covetousness?

Eve coveted the fruit of the tree, and then took it. Gen. iii. 6.

Achan's sin began by coveting. Josh. vii. 20, 21.

Saul's covetousness led him to fly on the spoil of the Amalekites, which was forbidden. 1 Sam. xv. 9.

David's coveting Uriah's wife led him to adultery and murder. 2 Sam. xi. 2—4.

Ahab's covetousness led him to the murder of Naboth. 1 Kings xxi. 4—16.

Gehazi coveted the present Naaman brought for his master, and then obtained it by a lie. 2 Kings v. 20.

The young man who could not part with his possessions to follow Christ. Matt. xix. 21.

Judas's covetousness led him to betray his Master. Matt. xxvi. 15.

Balaam loved the wages of unrighteousness, which caused him to go to curse the Lord's people. 2 Pet. ii. 15.

Lot is the only child of God on record in the Scripture who was guilty of this sin. It led him to choose his residence in wicked Sodom. Gen. xiii. 10.

We ought to be content with such things as God gives us, who provides for us with fatherly care, and will withhold nothing but what would, in some way or other, be injurious to us.

Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 Cor. x. 10.

I have learned, in whatsoever state I am, therewith to be content. Phil. iv. 11.

Godliness with contentment, is great gain. For we brought

nothing into this world, and it is certain we can carry nothing out; and having food and raiment, let us be therewith content. But they that *will be rich*, fall into temptation and a snare. For the love of money is the root of all evil: which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi. 6—10.

Be content with such things as ye have. Heb. xiii. 5.

We are forbidden to envy the advantages of others, so as to make us dissatisfied with the mercies bestowed on ourselves, and lead us to sinful methods of procuring what may appear a more agreeable situation.

Discontent implies, that God has not chosen so well for us, as we could have done for ourselves: and, that we have not all we deserve to have: a discontented man would be so, whatever situation he was in.

Do not all sins proceed from the corrupt principles of man's heart?

Yes, so our Lord teaches.

From within, out of the heart of man, proceed evil thoughts, —covetousness, &c. Mark vii. 21, 22.

They conceive mischief, and bring forth iniquity. Isa. lix. 4.

Most men deceive themselves, by fancying, that, if they refrain from gross violations of the law, they are in a safe state: therefore, to strike at the root of disobedience, we have this commandment.

The poorest person, who is contented with his station, is far more happy than a rich man, who covets what he does not yet possess. Thank God for what you already enjoy, and think how much less comfortable your situation would have been, if he had dealt with you after your deservings. Let not your desires wander after forbidden objects.

Keep your heart with all diligence, Prov. iv. 23; and pray

Create in me a clean heart, Ps. li. 10; and

Incline not my heart to covetousness. Ps. cxix. 36.

Collect for St. Matthew's day.—Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ.

NOTE.

ON DISCONTENT.

THOUGH our selfish desires were to raise in us no malignity against our fellow creatures; yet if they tempt us to murmur against our Creator; and either to speak or think ill of that distribution of things, which his Providence hath made; this is great impiety, and rebellion of the heart against God: who hath an absolute right to dispose of the works of his hands as he pleases; and uses it always both with justice and with goodness to us. Were we innocent, we could none of us demand more ad-

vantages of any sort, than he thought fit to give us: but as we are guilty wretches, far from having a claim to this or that degree of happiness, we are every one liable to severe punishment. And therefore, with the many comforts and blessings which we have now, and the eternal felicity, which, through the mercy of our heavenly Father, the merits of our blessed Redeemer, and the grace of the Holy Spirit, we may, if we will, have hereafter, surely we have no ground to complain of our condition.

But further yet: though we may not be conscious of what we shall study to hide from ourselves, that our desires carry us either to behave or wish ill to our neighbours; or to repine against God; still, if they disturb and agitate our minds, if we are eager and vehement about the objects of them, we are not arrived at the state in which we should be found. Some feeling of this inward tumult, especially on trying occasions, may be unavoidable by fallen man; and more of it natural to one person than another: but, after all, it is voluntary indulgence that gives our appetites, and passions, and fancies, the far greatest share of their dominion. We inflame them, when else they would be moderate: we affect things, for which we have really no liking, merely because they are fashionable: we create imaginary wants to ourselves; and then grow as earnest for what we might do perfectly well without, as if the whole of our felicity consisted in it. This is a very immoral state of mind; and hurries persons, almost irresistibly, into as immoral a course of life. In proportion as worldly inclinations of any kind engage the heart, they exclude from it social affection, compassion, generosity, integrity; and, yet more effectually, love to God and attention to the concerns of our future state. Nor do they almost ever fail to make us at present miserable, as well as wicked. They prey upon our spirits, torment us with perpetual self-dislike, waste our health, sink our character, drive us into a thousand foolish actions to gratify them; and when all is done, can never be gratified, so as to give us any lasting satisfaction. First, we shall be full of anxieties and fears; when we have got over these, and obtained our wish, we shall quickly find it comes very short of our expectation: then we shall be cloyed, and tired, and wretchedly languid, till some new craving sets us on work to as little purpose as the former did; or till we are wise enough to see that such pursuits are not the way to happiness.

But supposing persons are not violent in pursuing the imagined good things of this world; yet if they be dejected and grieved, that no more of them have fallen to their lot; if they mourn over the inferiority of their condition, and live in a perpetual feeling of affliction (be it ever so calm) on that account; or indeed on account of any cross or disadvantage whatever, belonging to the present life: this also is a degree, though the lowest and least, yet still a degree, of inordinate desire. For we are not grateful, if, instead of taking our portion of happiness here with cheerfulness, and due acknowledgements for it, we only lament, that it is not, in this or that respect, more considerable; and we are not wise if we imbitter it, be it ever so small, by a fruitless sorrow, instead of making the best of it.—*Secker's Lectures*, p. 246.

We have now explained all the commandments contained in the two tables of the law; Do not you feel that you have broken them, and are exposed to the curse pronounced upon all transgressors?

Yes; we, as well as all the rest of mankind, have broken them in thought, word, and deed, and are justly condemned

There is not a just man upon earth, that doeth good, and sinneth not. Eccl. vii. 20.

All have sinned and come short of the glory of God. Rom. iii. 23.

By the works of the law shall no flesh be justified. Gal. ii. 16. Cursed is every one that continueth not in all things which are written in the book of the law, to do them. Gal. iii. 10.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James ii. 10.

In many things we offend all. James iii. 2.

What ought we then to do?

We ought to pray that God would make us deeply sensible of the greatness and number of our sins, and cause us to flee to Christ for pardon and salvation.

For thy name's sake, O Lord, pardon my iniquity, for it is great. Ps. xxv. 11.

By him, all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts xiii. 39.

Christ is the end of the law for righteousness to every one that believeth. Rom. x. 4.

Christ hath redeemed us from the curse of the law, being made a curse for us. Gal. iii. 13.

We see, then, that the Bible is a rule of life. It is of little use to be able to read it, unless our lives be regulated by it, and unless we bring its holy precepts into our daily practice.

Remember, (2 Pet. ii. 21,) it had been better not to have known the way of righteousness, than after you have known it, to turn from the holy commandment delivered unto you.

Apply the Scriptures, and bring them home to yourselves. Knowledge puffeth up. You may have read a great deal, and you may recollect a great deal, but this will do you no good, unless you order your life by its precepts. Try yourselves by your obedience. You must obey one of two masters, (Matt. vi. 24. 1 Kings xviii. 21.) Are you serving God? You perhaps shrink from the question. You feel you are bad. But do you wish to be better? Did you ever try to be so? Did you ever pray for a new heart—a heart to love and serve him? No man ever kept God's commandments while in a state of nature. Our hearts are by nature so wicked, that we are not able to do any good thing, nor even to wish to do right, in order to please God. Rom. vi. 23. Phil. ii. 13.

Pray earnestly to God that he would overcome your evil heart, and give you power to resist sin. The promise

recorded in his word, (Luke xi. 11—13,) is intended to encourage you.

Communion Service.—Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

1st Sunday after Epiphany.—Grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same.

CHAPTER X.

ON THE LORD'S PRAYER.

§ 1. ON PRAYER.

You have now been instructed in the three branches of your baptismal vow. But, my good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him; how then may you be enabled to perform them?

Through God's "special grace," without which I can neither repent, believe, nor obey.

Without me ye can do nothing. John xv. 5.

In me (that is in my flesh) dwelleth no good thing. Rom. vii. 18.

By the grace of God, I am what I am. 1 Cor. xv. 10.

Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. 2 Cor. iii. 5.

My grace is sufficient for thee. 2 Cor. xii. 9.

Strengthened with might, by his Spirit, in the inner man. Eph. iii. 16.

It is God which worketh in you both to will and to do of his good pleasure. Phil. ii. 13.

I can do all things, through Christ which strengtheneth me. Phil. iv. 13.

Art. 10. 'The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us, when we have that good will.'

If, then, our hearts are wicked, and we are unable to change them, and if we must perish everlastingly if we should die in our sins; we see that unless God help us, no other power can save us from perishing.

What do you mean by God's special grace?

The influences of his Holy Spirit, (which God will give

to all who ask him,) whereby their souls are converted, comforted, and sanctified.*

Grace means favour freely bestowed, and it implies unworthiness in the person on whom it is bestowed. The salvation of the people of God is altogether of his grace: It springs from his grace, is carried on by his grace, and is completed by his grace, through Jesus Christ, who is Full of grace and truth. And of his fulness have all we received, and grace for grace.—Grace and truth came by Jesus Christ. John i. 14—17.

Being justified freely by his grace. Rom. iii. 24. Tit. iii. 7.

By grace ye are saved. Eph. ii. 5.

Who hath saved us, and called us with an holy calling, according to his purpose and grace. 2 Tim. i. 9.

God giveth grace to the humble. 1 Pet. v. 5.

What must you do to obtain the special grace of God?

I “*must learn at all times to call for it by diligent prayer,*” and by constantly making use of all the other means of grace; they are called the *means of grace*, because, in the right use of them, *grace* will be bestowed upon us.

What is prayer?

The offering up of our desires to God, and asking him in faith and patience, for such things as are agreeable to his will.

All our mercies must come to us from God; but he often makes us ask for them, in diligent persevering prayer, before he gives them to us; since we set very little value

* The special grace of the gospel consists, partly in the outward revelation, which it makes to us, of divine truths; partly in the inward assistance, which it bestows on us for obeying the divine will. The latter is the point here to be considered.

That God is able, by secret influences on our minds, to dispose us powerfully in favour of what is right, there can be no doubt: for we are able, in some degree, to influence one another thus. That there is need of his doing it, we have all but too much experience; and that therefore we may reasonably hope for it, evidently follows. He interposes continually by his providence, to carry on the course of nature in the material world; is it not then very likely, that he should interpose in a case, which, as far as we can judge, is yet more worthy of his interposition; and incline and strengthen his poor creatures to become good and happy, by gracious impressions on their souls, as occasions require? But still, hope and likelihood are not certainty: and God “whose ways are past finding out,” might have left all men to their own strength, or rather indeed their own weakness. But whatever he doth in relation to others, which is not our concern, he hath clearly promised to us Christians, that “his grace shall be sufficient for us:” his Holy Spirit shall enable us effectually to do every thing which his word requires.—*Secker*, page 256.

upon those blessings which we obtain without exertion. Ezek. xxxvi. 37.

Pour out your heart before him. Ps. lxii. 8.

To whom should your prayers be addressed?

To God, in the name of Christ, and trusting only in his merits and mediation; therefore we conclude our prayers, "Through Jesus Christ our Lord."

In the morning will I direct my prayer unto thee, and will look up. Ps. v. 3.

O thou that hearest prayer, unto thee shall all flesh come. Ps. lxxv. 2.

No man cometh unto the Father but by me. John xiv. 6.

Whatsoever ye shall ask the Father in my name, he will give it you. John xiv. 13; xv. 16; xvi. 23.

Through him (Christ) we both have access, by one Spirit, unto the Father. Eph. ii. 18.

There is one mediator between God and men, the man Christ Jesus. 1 Tim. ii. 5.

Having, therefore, boldness to enter into the holiest by the blood of Jesus—let us draw near with a true heart, in full assurance of faith. Heb. x. 19—22.

Are your prayers acceptable to God, when the heart is not engaged?

No: unless the heart be engaged, the words can be of no avail. The Scribes and Pharisees for a pretence made long prayers, while they devoured widows' houses. Matt. xxiii. 14. Prayer does not consist in repeating a mere form of words, though we say them over ever so often: and a person may breathe out his desires to God with groanings that cannot be uttered, and yet be accepted. Such seems to have been the prayer of Moses. Exod. xiv. 15. Therefore, when we begin to pray, we should try to remember, that to the God we worship, "all hearts are open, all desires known, and from him no secrets are hid." May we feel truly ashamed to think how many mercies we have asked for, which we did not wish to have; and how many sins we have confessed, on account of which we have felt no sorrow.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight. Ps. xix. 14.

When thou saidst, Seek ye my face: my heart said unto thee, Thy face. Lord, will I seek. Ps. xxvii. 8.

Rend your heart, and not your garments. Joel ii. 13.

When thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which seeth in secret. But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking. Matt. vi. 6, 7.

This people draweth nigh unto me with their mouth, and honour-eth me with their lips: but their heart is far from me. But in vain do they worship me. Isa. xxix. 13. Matt. xv. 8, 9. Mark vii. 6.

Prayer, if properly engaged in, increases our faith, and makes us more sensible of our wants. We must, therefore, pray, in order that we may be fitted to receive the mercies we stand in need of. It is not only the evidence of grace already communicated, but the means of obtaining more.

Do we need any help in order that we may pray acceptably?

Yes: we cannot pray aright without the assistance of the Holy Spirit.

I will pour upon the house of David the spirit of grace and of supplications. Zech. xii. 10.

The Spirit also helpeth our infirmities: for we know not what to pray for as we ought. Rom. viii. 26.

I will pray with the Spirit, &c. 1 Cor. xiv. 15.

Praying always, with all prayer and supplication in the spirit. Eph. vi. 18.

We are the circumcision, which worship God in the spirit. Phil. iii. 3.

Praying in the Holy Ghost. Jude 20.

What are the dispositions which are necessary to true prayer, and which are produced in the heart of the Christian by the Holy Spirit.

1. Sincerity.

The prayer of the upright is his delight. Prov. xv. 8.

Ye shall seek me and find me, when ye shall search for me with all your heart. Jer. xxix. 13.

2. Humility.

We should endeavour to get solemn views of the majesty of that God before whom angels veil their faces.

He forgetteth not the cry of the humble. Ps. ix. 12.

Thou hast heard the desire of the humble. Ps. x. 17.

3. Faith.

Whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mark xi. 24.

4. Fervency.

Fervent in spirit. Rom. xii. 11.

The effectual fervent prayer of a righteous man availeth much. James v. 16.

5. Perseverance.

Continuing instant in prayer. Rom. xii. 12.

Watching unto prayer with all perseverance. Eph. vi. 18.

There is nothing we so easily tire of as prayer: whatever earnestness we may sometimes feel, we are very apt to faint, when the sins we complain of are not subdued, and when the mercies we want are not immediately granted: therefore Jesus spake the parable of the unjust judge.

What men ought always to pray, and not to faint. Luke xviii. 1.
What are the different kinds of prayer?

1. Public prayer, or the worship of God with the congregation of his people, on which occasions public forms of prayer were used by the Jews.

The Israelites had a form of thanksgiving, when they offered the first-fruits of the ground. Deut. xxvi. 3—15.

The prayer used by Solomon at the dedication of the temple, when all Israel were assembled. 1 Kings viii. 54—56.

David's prayer, when the ark is brought back. 1 Chron. xvi. 7—36.

Jehoshaphat's prayer, when his country was invaded. 2 Chron. xx. 5—13.

King Hezekiah commanded the Levites to sing praise unto the Lord, with the words of David and Asaph. 2 Chron. xxix. 29, 30.

A form of prayer was used when the foundation of the second temple was laid. Ezra iii. 10, 11.

The whole multitude were praying without at the time of incense. Luke i. 10.

Peter and John went into the temple at the hour of prayer. Acts iii. 1.

2. Social prayer, the worship of God with our families or friends.

Where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 19, 20.

These all continued with one accord in prayer and supplication. Acts i. 14.

He came to the house of Mary, where many were gathered together, praying. Acts xii. 12.

3. Private prayer, or the worship of God in secret. All good men have agreed in the necessity of this. Religion consists in walking with God, and trying to please him; in striving against sin, and making progress in holiness. A life of prayer alone will enable us thus to devote ourselves to his service, and we therefore find that all the saints of God have been men of prayer.

We have a great many instances of our Saviour's retiring to pray alone. Mark i. 35. Luke xxii. 41.

Abraham, Gen. xvii. 18, 20.—*Eliezer*, Gen. xxiv. 12, 56.—*Jacob*, Gen. xxxii. 24—30.—*Moses*, Exod. xvii. 11; xxxiii. 13, 14.—*Hannah*, 1 Sam. i. 10.—*Samuel*, 1 Sam. viii. 6.—*David*, 2 Sam.

xv. 31.—*Solomon*, 1 Kings iii. 9.—*Jabez*, 1 Chron. iv. 10.—*Daniel*, Dan. vi. 10.—*The woman of Canaan*, Matt. xv. 25.—*Cornelius*, Acts x. 2.—*Paul*, 2 Cor. xii. 8.

Should we not often be employed in the holy exercise of prayer?

Yes, particularly in private prayer.

Seek ye the Lord while he may be found. Isa. lv. 6.

Continuing instant in prayer. Rom. xii. 12.

Praying always with all prayer. Eph. vi. 18.

In every thing, by prayer and supplication, let your requests be made known unto God. Phil. iv. 6.

Continue in prayer and watch in the same. Col. iv. 2.

Pray without ceasing. 1 Thess. v. 17.

I will that men pray everywhere, lifting up holy hands. 1 Tim. ii. 8.

Be ye sober and watch unto prayer. 1 Pet. iv. 7.

What authority have you to expect that God will hear prayer?

The Bible is full of encouragements to pray.

Thou shalt make thy prayer unto him, and he shall hear thee. Job xxii. 27.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. Ps. xxxiv. 15. 1 Pet. iii. 12.

Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. Ps. l. 15.

He shall call upon me, and I will answer him. Ps. xci. 15.

He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. Ps. cxlv. 19.

Before they call I will answer, and while they are yet speaking, I will hear. Isa. lxv. 24.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. Jer. xxix. 12, 13.

They shall call on my name, and I will hear them. Zech. xiii. 9.

Ask, and it shall be given you—if ye then being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him? Matt. vii. 7, 11. Luke xi. 13.

All things whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

If any man be a worshipper of God, and doth his will, him he heareth. John ix. 31.

If ye abide in me, ye shall ask what ye will, and it shall be done unto you. John xv. 7.

Whosoever shall call upon the name of the Lord, shall be saved. Rom. x. 13.

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. James i. 5.

The effectual fervent prayer of a righteous man availeth much. James v. 16.

If we ask any thing according to his will, he heareth us. 1 John v. 14.

What time should you more especially set apart for private prayer?

We should endeavour to live continually in a spirit of dependence on God, looking up to him for protection and blessing; but we should especially pray to him *in the morning*, before we go to our work and labour, that we may be preserved from the snares and temptations of the world, the flesh, and the devil; and *at night*, before we go to rest, that we may not lie down with the sins of the day unpardoned.

My voice shalt thou hear in the morning, O Lord. Ps. v. 3.

Evening and morning, and at noon, will I pray. Ps. lv. 17.

Be merciful unto me; for I cry unto thee daily. Ps. lxxxvi. 3.

I have cried day and night before thee. Ps. lxxxviii. 1.

In the morning shall my prayer prevent thee. Ps. lxxxviii. 13.

Let the lifting up of my hands be as the evening sacrifice. Ps. cxli. 2.

Daniel kneeled upon his knees three times a day, and prayed, and gave thanks before his God. Dan. vi. 10.

In which of the three kinds of prayer should that excellent form, called the Lord's Prayer, be used?

It was intended for our use in each of them. Bishop Beveridge says, 'Although we may use many other words, there is nothing we can either want or desire, that is really good for us, or necessary either for life or godliness, but we ask it in this prayer of our Lord's composing; and that, too, in the same method, and in such terms as he himself would have us ask it in, by whose mediation only it can be granted.'

What a melancholy consideration is it, that we may justly fear there are so few families that pray. Men are willing to do things that have the appearance of religion, while they neglect private prayer, or, if their consciences will not allow this, yet they pray in a formal lifeless manner, without any serious impressions of the holiness of God, or of the vast number of their wants. May God quicken us to the performance of this important duty!

1st Sunday after Trinity.—O God, the strength of all those who put their trust in thee, mercifully accept our prayers; and because, through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, &c.

3d Sunday after Trinity.—Grant that we, to whom thou hast

given an hearty desire to pray, may by thy mighty aid, be defended and comforted in all dangers and adversities.—

10th Sunday after Trinity.—Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee.

ON THE LORD'S PRAYER.

§ 2. ON THE INTRODUCTION.

WHY do you call this prayer the Lord's prayer?

We know not what we should pray for as we ought, (Rom. viii. 26,) therefore our blessed Lord gave it to his disciples, as a *pattern* or *direction*, to teach them what should be the subject of their petitions, as in Matt. vi. 9. *After this manner* [or thus] pray ye; and also *as a form to be used* in offering up their petitions to God.

When ye pray, say, &c. Luke xi. 2.

How many general parts are there in this prayer?

Three.

1. The introduction or address.
2. The six petitions.
3. The doxology, which is the conclusion.

What is the introduction or address?

“Our Father who art in heaven.”

In what sense are true Christians taught to call God their Father?

1. He is their Father by creation.

Thus saith the Lord, that formed thee from the womb, &c. Isa. xlv. 24.

Have we not all one Father? Hath not one God created us? Mal. ii. 10.

We are also his offspring. Acts xvii. 28.

There is but one God, the Father, of whom are all things. 1 Cor. viii. 6.

2. He is their Father by regeneration. This is necessary in order to become a child of God in this exalted relation; and must be wrought in us by the power of his Spirit.

Israel is my son, even my first-born. Exod. iv. 22.

Except a man be born again, he cannot see the kingdom of God. John iii. 3.

Beloved, now are we the sons of God. 1 John iii. 2.

Whosoever believeth is born of God. 1 John v. 1.

Every good and perfect gift cometh from the Father of lights.
James i. 17.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, &c.
1 Pet. i. 3. 4.

3. He is their Father by adoption.

Is not he thy Father that hath bought thee? Deut. xxxii. 6.

Doubtless thou art our Father, &c. Isa. lxiii. 16.

When ye pray, say, Our Father. Luke xi. 2.

Ye have received the spirit of adoption, whereby we cry, Abba Father, &c. Rom. viii. 15, 16.

Ye are all the children of God, by faith, in Christ Jesus. Gal. iii. 26.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal. iv. 6.

Wherefore thou art no more a servant, but a son. Gal. iv. 7.

Predestinated unto the adoption of children by Jesus Christ. Eph. i. 5.

Our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Eph. iii. 14, 15.

What manner of love the Father hath bestowed upon us, that we should be called the sons of God. 1 John iii. 1.

They are admitted to all the privileges of children.

A Father provides for his child.

Your Father knoweth what things ye have need of, before ye ask him. Matt. vi. 8.

What man is there of you whom if his son ask bread, will he give him a stone? Matt. vii. 9.

If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13.

He chastens his children.

As a man chasteneth his son, so the Lord thy God chasteneth thee. Deut. viii. 5.

Whom the Lord loveth, he chasteneth. Heb. xii. 6.

We have had fathers of our flesh, which corrected us, and we gave them reverence, shall we not much rather, &c. Heb. xii. 9.

Yet, he pities them.

Like as a father pitieth his children, so the Lord, &c. Ps. ciii. 13.

Honour is due from the son to his father.

A son honoureth his father.—If, then, I be a father, where is mine honour? Mal. i. 6.

Children bear a likeness to their parents, and endeavour to resemble them. If we, then, be the children of God, we shall make it our study and delight to conform ourselves to his image.

Adam begat a son in his own image. Gen. v. 3.

Be ye holy, for I am holy. Lev. xi. 44; xix. 2. 1 Pet. i. 16.

Be ye followers (imitators) of God, as dear children. Eph. v. 1

The privilege of sonship is given to all who receive the Lord Jesus. John i. 12.

Ask yourselves, Are you the children of God?

If you are living in sin, like the world around you, you have no right to the title of children of God, for ye are of your father the devil, yet hear the exhortation—

Come out from among them, and be ye separate; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi. 17, 18.

In the spirit of the Prodigal Son, (Luke xv. 18,) arise, and go to your Heavenly Father, and say unto him,—Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; and you will be welcomed, even as he was; for Christ hath told us,

I ascend unto my Father and your Father; and to my God and your God. John xx. 17.

Why are you taught to address God as Our Father?

To point out to us the duty of loving all mankind, and of praying for others as well as for ourselves.

True Christians should endeavour to cultivate a spirit of love, even to their enemies, much more, therefore, to those who belong to the family of God.

Pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven. Matt. v. 44, 45.

There is one God and Father of all. Eph. iv. 1—6.

Praying always with all prayer—for all saints. Eph. vi. 18.

Love as brethren, not rendering evil for evil, but contrariwise blessing. 1 Pet. iii. 8, 9.

Why are you taught to address God as Our Father who art in heaven. Is he not everywhere present?

Yes: he fills both heaven and earth with his presence, but his throne is in heaven, where his glory is more especially manifested, and his blessings communicated to the holy angels, and the spirits of just men made perfect. Being in heaven, he has all power, and is able to do exceeding abundantly for all those who call upon him, above all they can ask or think; but when we consider the majesty of our heavenly Father, we must approach him with the utmost reverence and humility.

Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes. Gen. xviii. 27.

I will be sanctified in them that come nigh me. Lev. x. 3.

Behold, the heaven of heavens cannot contain thee. 2 Chron. vi. 18.

The Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. Ps. xi. 4.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Ps. cxxiii. 1.

Whither shall I go from thy Spirit? or, whither shall I flee from thy presence? Ps. cxxxix. 7—10.

Keep thy foot when thou goest to the house of God; and be more ready to hear, than to give the sacrifice of fools. For God is in heaven, and thou upon earth. Eccl. v. 1, 2.

I dwell in the high and holy place, with him also that is of a contrite and humble spirit. Isa. lvii. 15.

We have a great High Priest, that is passed into the heavens, Jesus, the Son of God. Heb. iv. 14.

Looking unto Jesus,—who—is set down at the right hand of the throne of God. Heb. xii. 2.

Wherefore let us have grace, whereby we may serve God acceptably with reverence and godly fear. Heb. xii. 28.

Many of the prayers recorded in the Scriptures, begin with the mention of God's glorious attributes, as those of *Solomon*, 1 Kings viii. 23.—*Hezekiah*, 2 Kings xix. 15.—*Jehoshaphat*, 2 Chron. xx. 6.—*Nehemiah*, Neh. i. 5.—*Jeremiah*, Jer. xxxii. 17.—*Daniel*, Dan. ix. 4.—*Our Lord*, Matt. xi. 25.—*Peter and John*, Acts iv. 24.

When we enter into the presence of the King of kings, to offer him our petitions, may we always have a sense of his majesty on our minds.

Collect for Christmas day.—Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit.

ON THE LORD'S PRAYER.

§ 3. ON THE FIRST PETITION.

How many petitions are contained in the Lord's Prayer?

Six. The first three respect the glory of God, and the last three have a reference to our own benefit, and that of the whole human race. "I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do."

What is the first petition?

"Hallowed be thy name."

What do you mean by the name of God?

God himself, and all his perfections. See remarks on the first article of the Creed.

The Lord proclaimed the name of the Lord, The Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, &c. Exod. xxxiv. 5—7.

How excellent is thy name, in all the earth. Ps. viii. 1. 9.

They that know thy name will put their trust in thee. Ps. ix. 10.

In thy name shall they rejoice all the day. Ps. lxxxix. 16.

Let them praise thy great and terrible name, for it is holy. Ps. xcix. 3.

Holy and reverend is his name. Ps. cxi. 9.

His name alone is excellent. Ps. cxlviii. 13.

The name of the Lord is a strong tower. Prov. xviii. 10.

The Lord of hosts is his name. Jer. x. 16.

(Christ says) I have manifested thy name unto the men which thou gavest me out of the world. John xvii. 6.

What do you mean by the word hallowed ?

Sanctified or revered.—To hallow any thing, is to consider it as holy, and to treat it as such.

Give unto the Lord the glory due unto his name. Ps. xcvi. 7, 8.

Let all the creation praise the name of the Lord. Ps. cxlviii. 13.

Sanctify the Lord of hosts himself. Isa. viii. 13.

They shall sanctify my name. Isa. xxix. 23.

Sanctify the Lord God in your hearts. 1 Pet. iii. 15.

What is the substance of this petition ?

We ask that God's name, and all that concerns his service, may be universally known and revered.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. Ps. lxxxix. 7.

We are to prefer the glory of God before all other considerations. Not that we can add any thing to it by our poor and imperfect services, but that we should feel desirous to see it displayed in all actions and events, and be willing to be made the instruments in the hand of God of effecting it.

Glorify God in your body, and in your spirit, which are God's. 1 Cor. vi. 20.

In this petition we beg of God to bestow upon us such graces as are needful, to enable us to glorify him in the world. We have great cause to be fervent in the petition of our Saviour, (John xii. 27, 28,) Father, glorify thy name; when we consider how many blaspheme his name, set at defiance all his threatenings against them, and despise all the offers of mercy made to them. The Jews were not allowed to mention the name of God, but in devotion, or in taking an oath.

Whilst you pray thus, you should be careful to show, by

your actions, that you sincerely desire what you ask for. You should hallow God's name, by trusting in his mercy in Christ Jesus, and by living to his service and glory.

Collect, 2d Sunday after Trinity.—Make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord.

ON THE LORD'S PRAYER.

§ 4. THE SECOND PETITION.

WHAT is the second petition?

“Thy kingdom come.”

What do you understand by the kingdom of God?

1. The kingdom of his grace here, or his reign over the hearts of his children. This is called the Church militant, which implies the opposition which the people of God meet with, and the continued warfare they are engaged in, with the world, the flesh, and the devil.

2. The kingdom of his glory hereafter, of which his children are in expectation, and which will commence when all enemies are subdued. Then the saints of the Most High shall have uninterrupted peace, and praise shall be their employment for ever. It is, therefore, called the Church triumphant.

The kingdom of Christ is erected to destroy the kingdom of Satan, who yet rules in the hearts of the children of disobedience; being led captive by him at his will.

What, then, are you taught to pray for, when you say, Thy kingdom come?

1. That God would enlarge his kingdom of grace on earth, by spreading the knowledge of his gospel; and bringing all the kingdoms of the world to be the kingdoms of our Lord and of his Christ. More especially we are to entreat him to turn the hearts of men unto him, and make them not only nominal, but real Christians.

That thy way may be known upon earth, thy saving health among all nations. Ps. lxxvii. 2.

Pray for us, that the word of the Lord may have free course, and be glorified. 2 Thess. iii. 1.

What promises have we that this shall be the case?

I shall give thee the uttermost parts of the earth for thy possession. Ps. ii. 8.

He shall have dominion also from sea to sea—all nations shall call him blessed. Ps. lxxii. 8—17.

The mountain of the Lord's house shall be established in the top of the mountains; and all nations shall flow unto it. Isa. ii. 2, 3. Mic. iv. 1—5.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. xi. 9.

The desert shall rejoice, and blossom as the rose. Isa. xxxv. 1—10.

His kingdom shall not be destroyed, and his dominion shall be even unto the end. Dan. vi. 26.

His dominion shall be even to the ends of the earth. Zech. ix. 10.

The Lord shall be King over all the earth. Zech. xiv. 9.

This gospel of the kingdom shall be preached in all the world. Matt. xxiv. 14.

The kingdoms of this world are become the kingdoms of our Lord and of his Christ. Rev. xi. 15.

How fervently should we implore a blessing on the efforts of Missionary and Bible Societies, and all other means of extending Christ's kingdom, that through them God may extend the knowledge of the only way of salvation; and what anxiety should we feel to promote real religion in the world by every means in our power.

2. We should pray, that he would set up and perfect his kingdom in our own hearts, that the Lord may reign over our wills and affections, and that all our corruptions may be totally subdued.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life. Rom. v. 21.

That Christ may dwell in our hearts by faith. Eph. iii. 16.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i. 13.

We should remember that Christ's kingdom is not of this world, (John xviii. 36,) and that it does not consist in zeal for our own party and opinions; but that

The kingdom of God is righteousness, and peace, and joy, in the Holy Ghost. Rom. xiv. 17.

3. We should pray that he would fulfil the expectations of those who long for the appearance of his kingdom of glory, described in the following passages:

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, &c. 1 Thess. iv. 16—18.

When he shall come to be glorified in his saints, and to be admired in all them that believe. 2 Thess. i. 10.

Behold the tabernacle of God is with men, and he will dwell with them, &c. And God shall wipe away all tears from their eyes. Rev. xxi. 3, 4.

Even so, come, Lord Jesus. Rev. xxii. 20.

Collect, Good Friday.—Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy word.

Burial Service.—[That it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom;] that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory.*

ON THE LORD'S PRAYER.

§ 5. THE THIRD PETITION.

WHAT is the third petition ?

“Thy will be done on earth as it is in heaven.”

This petition seems to include the two former, for, as far as God's name is hallowed, and his kingdom established, so far is his will done.

What is the will of God ?

The will of God is either secret or revealed. With that part of the will of God which he has thought proper to keep secret, we have nothing to do.

Secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children for ever, that we may do all the words of this law. Deut. xxix. 29.

The revealed will of God is, that sinners should be saved through faith in Christ Jesus, and sanctified by the Holy Spirit, and that his name should be glorified by all his creatures, and in all his works.

It is not the will of your Father which is in heaven, that one of these little ones should perish. Matt. xviii. 14.

This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. John vi. 40.

In every thing give thanks: for this is the will of God, in Christ Jesus, concerning you. 1 Thess. v. 18.

Submit yourselves to every ordinance of man, for the Lord's sake: for so is the will of God. 1 Pet. ii. 13—15.

The Lord is not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

How is the will of God made known to us ?

We may in some measure know it, from the works of his providence; but it is more clearly revealed to us by

* The first part of this extract is to be found in the English, but not in the American Prayer Book.

the holy Scriptures. Conscience also informs us, in some degree, of it, for St. Paul says,

Even the Gentiles show the work of the law (which is the will of God) written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. Rom. ii. 14, 15.

If any man *will do* his will, he shall know, &c. John vii. 17.

The spirit of man is the candle of the Lord. Prov. xx. 27.

The Lord's voice crieth unto the city; Hear ye the rod, and who hath appointed it. Mic. vi. 9.

He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons. Acts xiv. 17.

The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. Rom. i. 20.

The law is holy, and the commandment holy, and just, and good.—For we know that the law is spiritual. Rom. vii. 12, 14.

Should not those who offer up this petition be careful to live according to its meaning?

Yes.

1. They should believe and obey what God's holy word declares and requires.

I delight to do thy will, O God. Ps. xl. 8.

I will run the way of thy commandments, when thou shalt enlarge my heart. Ps. cxix. 32.

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Ps. cxix. 34.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, &c. Matt. vii. 21.

Whosoever shall do the will of God, the same is my brother and my sister, and mother. Mark iii. 35.

My meat is to do the will of him that sent me. John iv. 34.

Doing the will of God from the heart. Eph. vi. 6.

God's will must be preferred to our own, or that of others, and we should remember, that wicked men are represented as doing the will of the devil.

Taken captive by him at his will. 2 Tim. ii. 26.

2. They should be thankful for all their mercies.

Giving thanks always for all things. Eph. v. 20.

In every thing give thanks. 1 Thess. v. 18.

We should remember, that when St. Paul describes the unconverted Gentiles, he adds, (Rom. i. 21,) "Neither were they thankful;" and (2 Tim. iii. 2) the unthankful are coupled with the unholy.

3. They should submit to his will with patience in the heaviest afflictions.

When Nadab and Abihu were struck dead for offering strange fire, Aaron, their father, held his peace. Lev. x. 1—3.

I was dumb, I opened not my mouth, because thou didst it. Ps. xxxix. 9.

Remove this cup from me, nevertheless, not my will, but thine be done. Matt. xxvi. 39—42. Luke xxii. 42.

The will of the Lord be done. Acts xxi. 14.

How are we to do the will of God, so far as it is known to us?

As it is done in heaven by the holy angels.

The host of heaven worshippeth thee. Neh. ix. 6.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

And all the angels stood round about the throne, and fell on their faces and worshipped God, &c. Rev. vii. 11.

Though true Christians cannot equal the angels in the perfection of their obedience, yet they may, through grace, imitate and, in some degree, resemble them. A still more exalted pattern is held forth to our imitation.

As he which hath called you is holy, so be ye holy in all manner of conversation. 1 Pet. i. 15.

Christ suffered for us, leaving us an example, that ye should follow his steps, who did no sin. 1 Pet. ii. 21, 22.

In what manner do the angels perform the will of God?

They are constantly engaged in doing it; and instead of feeling any reluctance towards painful employments, they are represented as serving God,

1. Perfectly.

They do his commandments, hearkening unto the voice of his word. Ps. ciii. 20.

2. Zealously.

Who maketh his angels spirits; his ministers a flaming fire. Ps. civ. 4.

3. With quickness and readiness.

Each one had six wings, with twain he did fly. Isa. vi. 2.

Every one had four wings; every one went straight forward; they ran and returned as the appearance of a flash of lightning. Ezek. i. 4—14.

4. Reverently.

The four and twenty elders fall down before him, and cast their crowns before the throne. Rev. iv. 10.

5. Perseveringly.

They serve him day and night in his temple. Rev. vii. 15.

If two angels came down to heaven to execute a divine command, and one was appointed to conduct an empire, and the other to fill the lowest station in it, they would feel no inclination to exchange employments.

That which we do here from duty, we shall do in hea-

ven from inclination. Our nature, which is now prone to depart from God, will then be conformed to his; and instead of doing his will reluctantly, we shall feel his service a perfect delight. Not a wrong thought will enter our minds, nor an improper desire arise in our hearts; much less shall we be led to do any thing contrary to the purity and holiness of the divine nature.

Have you thus done the will of God? If you answer this question according to the dictates of your conscience, must you not be compelled to acknowledge, that you have come very far short of it, and that you have rather followed the devices and desires of your own heart, than either done, or attempted to do, the will of God on earth, as angels do in heaven! With how much fervour and sincerity ought you then to offer up this petition; how diligently ought you to inquire, on all occasions, what is the will of God; and what is the line of conduct which will be most pleasing to him;—and how watchful ought you to be over your corrupt inclinations, lest they lead you out of the path in which he has directed you to walk!

David is honourably distinguished for his conduct in this respect:—

David, a man after mine heart, shall fulfil all my will. Acts xiii. 22.

Endeavour to imitate him. Do not be content with praying daily, “Thy will be done on earth, as it is in heaven:” nor even with desiring, however fervently, that this may be the case. Activity becomes a Christian.

Perfecting holiness in the fear of God. 2 Cor. vii. 1.

May the God of peace—make you perfect in every good work to do his will. Heb. xiii. 21.

If we ask any thing according to his will, he heareth us, 1 John v. 14.

Blessed are they that do his commandments, that they may have right to the tree of life. Rev. xxii. 14.

Do not cease to pray, “Teach me to do thy will,” (Ps. cxliii. 10,) and desire that you may be filled with the knowledge of God’s will, (Col. i. 9,) so as both to love it and do it.

People may be zealous for God’s will being done by others, who have no heart to do it themselves.

20th Sunday after Trinity.—Keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest.

Collect for Circumcision.—Grant—that we may in all things obey thy blessed will.

ON THE LORD'S PRAYER.

§ 6. THE FOURTH PETITION.

What is the fourth petition?

“Give us this day our daily bread.”

You said, that the first three petitions respected the glory of God; to what do the last three refer?

To our own necessities.

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matt. vi. 33.

What is here meant by the word bread?

Bread being the most common and useful nourishment of the body, is often used in the Scriptures to signify all kinds of necessary food; and it here seems to include every thing we need to preserve life and health.

In the sweat of thy face shalt thou eat bread. Gen. iii. 19.

If God will give me bread to eat, &c. Gen. xxviii. 20.

Bread, which strengtheneth man's heart. Ps. civ. 15.

He brake the whole staff of bread. Ps. cv. 16.

I will satisfy her poor with bread. Ps. cxxxii. 15.

Bread shall be given him; his waters shall be sure. Isa. xxxiii. 16.

I will break your staff of bread. Ezek. v. 16.

What further is included in this petition?

We pray for the preservation of our lives; for health and strength of body; for success in our lawful callings, and endeavours to procure the comforts and conveniences of life; and for God's blessing upon the mercies we enjoy.

The blessing of the Lord, it maketh rich. Prov. x. 22.

She did not know that I gave her corn, and wine, and oil.
Hos. ii. 8.

Why are we taught to pray for our daily bread?

In order that we may trust to God's providence, and look to him daily for fresh supplies. When we ask for *bread*, it seems to imply that we shall be content with what is necessary to support our lives, and are not anxious about superfluities: and when we pray that we may have it *daily*, we express our willingness to be supplied with food and raiment from day to day, without being eager to have “much goods laid up for many years.” Such a petition is equally suitable for rich and poor; for though a man have abundance of the good things of this life, they can do him no good, unless accompanied by the blessing of God. And though a poor man may have but a scanty

subsistence, he should not murmur, but remember that he is indebted to divine mercy for every morsel he receives.

They gathered it [manna] every morning. Exod. xvi. 21.

Ye shall eat, and not be satisfied. Lev. xxvi. 26.

They that seek the Lord shall want no good thing. Ps. xxiv. 10.

Trust in the Lord—and verily thou shalt be fed. Ps. xxxvii. 3.

Give me neither poverty nor riches; feed me with food convenient for me. Prov. xxx. 8.

Therefore, take no thought, saying, What shall we eat, &c., but seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Matt. vi. 31—33.

Having food and raiment, let us be therewith content. 1 Tim. vi. 3.

Casting all your care upon him; for he careth for you. 1 Pet. v. 7.

What is taken from others by fraud or force cannot be called *our* daily bread, nor can we consider it sent us by our heavenly Father. All that is obtained by fraud is the wages of unrighteousness, and the maintenance given by Satan to his servants.

Does this dependence upon God, render our own exertions needless?

No: while we lay aside every anxious care, we should endeavour to gain a livelihood in an honest way, avoiding slothfulness, and looking up to God for his blessing.

The hand of the diligent maketh rich. Prov. x. 4.

He that tilleth his land shall have plenty of bread. Prov. xxviii. 19.

These hands have ministered unto my necessities. Acts xx. 34.

Not slothful in business. Rom. xii. 11.

This we commanded you, that if any would not work, neither should he eat. 2 Thess. iii. 10, 12.

If any provide not for his own, and specially for those of his own house, he hath denied the faith. 1 Tim. v. 8.

Should you not also understand this petition in a spiritual sense?

Yes: "I pray unto God that he will send us all things that are needful both for our souls and bodies." We should pray daily that our souls may be fed by faith in Christ, who is "the bread of life." John vi. 35. And we should labour more diligently for his grace, than for the support of our bodies, remembering,

What is a man profited, if he shall gain the whole world, and lose his own soul? Matt. xvi. 26.

I have esteemed the words of his mouth, more than my necessary food. Job xxiii. 12.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt. iv. 4.

Blessed is he that shall eat bread in the kingdom of God. Luke xiv. 15.

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life. John vi. 27.

My Father giveth you the true bread from heaven. John vi. 32.

Lord, evermore give us this bread. John vi. 34.

—Desire the sincere milk of the word, that ye may grow thereby. 1 Pet. ii. 2.

Take care that you do not lose sight of God in your daily mercies. Do not depend too much on your health and strength, on your habits of industry, or on any prospects, however promising. Remember, God can send you sickness, destroy your property, or deprive you of employment, whenever he thinks proper. Labour with all diligence, and then look for his blessing on the work of your hands.

Spiritual prosperity, also, is a state which can only be secured by a constant and diligent use of those means of grace which God has appointed, and which those who are slothful in religious duties can never enjoy. Watch continually, pray without ceasing, and whatever work of piety or charity your hand findeth to do, do it with your might.

Now he that ministereth seed to the sower, both minister bread for your food, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. 2 Cor. ix. 10, 11.

Collect, 8th Sunday after Trinity.—O God, whose never failing providence ordereth all things, both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us.

ON THE LORD'S PRAYER.

§ 7. THE FIFTH PETITION.

WHAT is the fifth petition?

“Forgive us our trespasses, as we forgive those who trespass against us.”

Trespasses mean sins. We here ask mercies for our souls, and entreat God to save us from that punishment which our numerous offences against him deserve.

Mine iniquities have taken hold upon me, so that I am not able to look up. Ps. xl. 12.

Unto us belongeth confusion of faces. Dan. ix. 7.

(See pages 4, and 97, 98.)

Why must we pray daily for the forgiveness of our sins?

Because we daily commit sin, and therefore need forgiveness daily.

For thy name's sake, O Lord, pardon mine iniquity: for it is great.—Forgive all my sins. Ps. xxv. 11. 18.

Hide thy face from my sins, and blot out all mine iniquities. Ps. li. 9.

The wages of sin is death, (Rom. vi. 23,) even the second death, to which we are therefore exposed; for we can make no satisfaction for our sins: Through whom, then, must we pray for pardon?

Through Christ only, who has saved us by his grace.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12.

Him hath God exalted—to give repentance to Israel, and forgiveness of sins. Acts v. 31.

Who his ownself bare our sins in his own body on the tree: by whose stripes ye were healed. 1 Pet. ii. 24.

(See also pages 99, 100.)

Blessed is he whose transgression is forgiven, whose sin is covered. Ps. xxxii. 1, 2. Rom. iv. 6, 7.

Have we reason to expect that the Lord will hear our prayer?

Yes, if we come to him in faith, and with a deep sense of our need of pardon.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 7.

Take with you words, and turn to the Lord, &c. I will heal their backsliding. I will love them freely. Hos. xiv. 2. 4.

(See also page 101.)

Let us earnestly beg, “that he will be merciful unto us, and forgive us our sins.”

What do we learn from the latter part of this petition, “as we forgive those who trespass against us?”

It should teach us to exercise a forbearing and forgiving temper towards our fellow creatures.

This is a most difficult duty, and requires much self-denial before we can practise it. Our Saviour's example ought always to be before our eyes. Luke xxiii. 34.

If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi. 14, 15.

How oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee,

until seven times; but until seventy times seven. Matt. xviii. 21, 22.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. Matt. xviii. 32—35.

Love ye your enemies—forgive, and ye shall be forgiven. Luke vi. 35—37.

If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Luke xvii. 3, 4.

Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. Eph. iv. 31, 32.

Put on bowels of mercies, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. Col. iii. 12, 13.

He shall have judgment without mercy, that hath showed no mercy. James ii. 13.

If you forgive others the injuries they may have done you, may you, on that account, expect to receive from God the forgiveness of your sins?

No, it is only through the blood of Christ our sins can be forgiven; but if we can forgive others, how much more will God forgive us.

The Christian religion inculcates a spirit of love. True repentance and faith always produce a disposition to forgive others; and habitual malice and revenge are proofs of impenitence and unbelief. We must not only forbear doing revengeful actions, but we must not harbour grudges in our bosom. However we may have been offended, we must bear no malice or hatred in our hearts, but freely forgive, even as God, for Christ's sake, has forgiven us. There cannot be a more likely method to destroy an unforgiving temper, than the frequent use of the Lord's Prayer. How can we use this prayer at night, and then lie down with malice and hatred rankling in our breasts. In such a case we pray for a curse, when we say, "forgive us *as* we forgive." If a believer be betrayed into such a spirit, he must not expect communion with God till he be brought to a better temper.

Before we can pray with earnestness that our sins may be forgiven, we must have a deep sense, wrought in us by the Holy Spirit, of the exceeding sinfulness of sin. Pray therefore, that God would show you the odious nature of sin; that he would humble you under a ~~sense~~ sense of your

sins ; and that he would give you a greater love for Christ, through whom all pardon is procured.

24th Sunday after Trinity.—O Lord, we beseech thee, absolve thy people from their offences ; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed.

ON THE LORD'S PRAYER.

§ 8. THE SIXTH PETITION.

WHAT is the sixth petition ?

“Lead us not into temptation, but deliver us from evil.”

The word temptation in Scripture often means trial.

God did tempt Abraham. Gen. xxii. 1.

When may God be said to lead men into temptation ?

1. When by his providence he suffers men to be tempted by objects which correspond with their inward lusts and corruptions.

Achan saw the Babylonish spoils—he coveted and took them. Josh. vii. 20, 21.

The Lord moved David against Israel, to number them. 2 Sam. xxiv. 1.

Judas was tempted, by the offer of money, to betray his mas' Matt. xxvi. 15.

Every man is tempted when he is drawn away of his own lust and enticed. James i. 14.

2. By permitting Satan and wicked men to tempt us.

A lying spirit persuaded Ahab to go to Ramoth-Gilead to battle. 1 Kings xxii. 20, 22.

Satan provoked David to number Israel. 1 Chron. xxi. 1.

Satan was permitted to afflict Job. Job i. 12 ; ii. 6.

Ananias and Sapphira were tempted by Satan to lie to the Holy Ghost. Acts v. 3.

3. By withdrawing from us the influences of his Holy Spirit, and leaving us under the power of temptations.

God left Hezekiah to try him, that he might know all that was in his heart. 2 Chron. xxxii. 31.

Ephraim is joined to idols : let him alone. Hos. iv. 17.

But God cannot really tempt men to commit sin.

God cannot be tempted with evil, neither tempteth he any man. James i. 13.

Why does God permit us to be tempted ?

There are many reasons why he should allow us to be exposed to temptations :—He may see it necessary in order to try our faith, and to purify our hearts, that we

may come forth as gold from the hands of the refiner; to humble and prove us, and to show the difference between hypocrites and believers.

The Lord thy God led thee forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart. Deut. viii. 2. 16.

The Lord your God proveth you, to know whether ye love the Lord your God, with all your heart, and with all your soul. Deut. xiii. 3.

My servant Job still holdeth fast his integrity. Job ii. 3.

When he hath tried me, I shall come forth as gold. Job xxiii. 10.

They on the rock—have no root, which for a while believe, and in time of temptation fall away. Luke viii. 13.

Blessed is the man that endureth temptation. James i. 12.

Ye are in heaviness through manifold temptations, that the trial of your faith might be found unto praise at the appearing of Jesus Christ. 1 Pet. i. 6, 7.

What then are we taught to pray for in the former part of this petition?

That God would neither suffer us to be led into temptation to do what is evil, from our own lusts nor from the devil; but that he would support us under temptation, and not permit us to fall by it.

Keep back thy servant from presumptuous sins; let them not have dominion over me. Ps. xix. 13.

Watch and pray that ye enter not into temptation. Matt. xxvi. 41. Luke xxii. 40. 46.

There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above what ye are able; but will with the temptation make a way to escape, that ye may be able to bear it. 1 Cor. x. 13.

The Lord knoweth how to deliver the godly out of temptations. 2 Pet. ii. 9.

Be watchful over your thoughts, desires, and tempers, which often prove strong temptations. See that you do not yourselves run into temptation, but shun all wicked companions which might lead you into sin, and all places where danger to your soul might be expected.

We must not suppose, because we have been preserved for a great length of time from being overcome by any particular sin, that therefore we are no longer in danger of committing it. David and several other holy persons fell into gross sins in the decline of life, and after a long and consistent profession of religion. We must never cease to watch.

What is the evil from which we pray to be delivered?

1. We pray "that it will please him to save and defend

us in all dangers, both of soul and body," or those to which our persons are liable, as diseases, accidents of various kinds, and sudden death.

Innumerable evils have compassed me about. Ps. xl 12.

Because thou hast made the Lord—thy habitation, there shall no evil befall thee, neither shall any plague come near thy dwelling. Ps. xci. 1—13.

That we may be delivered from unreasonable and wicked men 2 Thess. iii. 2.

The Lord shall deliver me from every evil work (of men,) and will preserve me unto his heavenly kingdom. 2 Tim. iv. 18.

2. "That he will keep us from all sin and wickedness."

He will keep the feet of his saints. 1 Sam. ii. 9.

O that thou wouldest keep me from evil, that it may not grieve me. 1 Chron. iv. 10.

I pray that thou shouldest keep them from the evil. Jo xvii. 15.

3. That he will keep us "from our spiritual enemy i. e. Satan, who uses all possible means to persuade us commit sin, that he may accuse and torment us. See pages 24, 25.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. vi. 11.

Your adversary the devil, as a roaring lion, walking about, seeking whom he may devour. 1 Pet. v. 8.

He that is begotten of God, keepeth himself, and that wicked one toucheth him not. 1 John v. 18.

Satan does not possess so much power as to compel us to sin, unless we consent to him. He is only permitted to use subtlety, not force, and if we resist him, he will fly from us. When our Saviour was exposed to his temptation, this wicked one, no doubt, put forth his utmost strength: and yet "he forced him not: he touched him not: he only said, Cast thyself down; that we may know, that whosoever obeyeth the devil, casteth himself down; for the devil may suggest, compel he cannot."—Chrysostom on Matthew iv. 6.

4. That he will keep us "from everlasting death." Not the death of the body, which is not everlasting, but the dreadful state of the souls and bodies of the wicked in hell, where the worm dieth not, and the fire is not quenched. It is called *death*, because they are for ever separated from God, the fountain of life, and because they are no longer capable of enjoying happiness, or of doing any thing that is good. But they do not cease to exist. Life still animates them; but if the life that is in them be death, how dreadful is that death?

These (the wicked) shall go away into everlasting punishment.

Matt. xxv. 46.

For every one shall be salted with fire, and every sacrifice shall be salted with salt. Mark ix. 49.

The wages of sin is death. Rom. vi. 23.

Sin, when it is finished, bringeth forth death. James i. 15.

He that overcometh shall not be hurt of the second death. Rev. ii. 11.

The lake of fire; this is the second death. Rev. xx. 14.

The lake which burneth with fire and brimstone: which is the second death. Rev. xxi. 8.

To whom should we look for deliverance?

To God, whose grace is all-sufficient, and who can so strengthen us with might by his Spirit, in our inner man, that we shall be able to stand in the evil day, and having done all, to stand. And this I trust he will do, of his mercy and goodness, through our Lord Jesus Christ.

O Israel, thou hast destroyed thyself, but in me is thine help.

Hos. xiii. 9.

[Christ] gave himself, that he might deliver us from this present evil world. Gal. i. 4.

He is able to succour them that are tempted. Heb. ii. 18.

The Lord knoweth how to deliver the godly out of temptations. 2 Pet. ii. 9.

Unto him that is able to keep you from falling. Jude 24.

How are we to obtain the assistance of God?

We can only expect it in the way of prayer and obedience to his commandments. When Paul was buffeted by a temptation from Satan, he prayed for deliverance, and was answered.

My grace is sufficient for thee. 2 Cor. xii. 9.

The word of God abideth in you, and ye have overcome the wicked one. 1 John ii. 14.

How little reason have men to be proud when they consider their helpless and dependent situation. If we are enabled to resist the power of temptation, we must ascribe our preservation to God, and not to ourselves, recollecting into what grievous sins some of the best men recorded in Scripture have been betrayed. Apply then to him who is mighty to save. Put your trust in him, and he will either prevent temporal evils from befalling you, or make them work together for your good. Above all, fly to him for refuge from the assaults of your spiritual enemy, and let it be with full purpose of heart. We should shun whatever we know has a tendency to cause us to sin. We find it very difficult to keep our hearts from sinful desires,

when we meet with objects to excite them, and very hard to refrain from sinful actions when once sinful desires have been awakened. Keep your hearts therefore with all diligence; for out of them are the issues of life. Let every avenue be closed, that when Satan assaults them he may find no entrance there; for if we sin, the force of the temptation will be no excuse; we have only ourselves to blame. Though Satan suggest impure and sinful thoughts, yet the yielding to temptation is our own free act, and the sin lies at our own door.

Collect, 4th Sunday after Epiphany — O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord.

ON THE DOXOLOGY.

WHAT is the Doxology with which the Lord's Prayer concludes?

For thine is the kingdom, and the power, and the glory, for ever and ever.

This Doxology is not mentioned in Luke xi. 4. In the services of the Church it is used when the subject is thanksgiving; at other times it is omitted.

What do we here ascribe to God?

Sovereignty, omnipotence, excellency, and eternity. Similar doxologies occur in other parts of Scripture.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. 1 Chron. xxix. 11.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Ps. lxxii. 18, 19.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. 1 Tim. i. 17.

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever. And the four beasts said, Amen. Rev. v. 13, 14.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Rev. vii. 12.

He can answer all our prayers, supply all our need, pardon all our sins, deliver us from all evil, and preserve us from all enemies. The *kingdom* is his, and all is at his disposal; the *power* is his, and he is both able and willing

to do for us more than we can ask or think. We trust he will hear our prayers, and desire that his may be the *glory*: for if we are disposed to give him the glory of what he does for us, we may hope that our petitions will be granted.

In what sense do you say, Amen?

To express my trust that God will, of his mercy and goodness, through our Lord Jesus Christ, hear and answer my prayers. Therefore, I say, Amen, so be it.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. xxi. 22.

Whatsoever ye shall ask the Father, in my name, he will give it you. John xvi. 23.

Of him, and through him, and to him, are all things. Rom. xi. 36.

All the promises of God in him are Yea. and in him Amen, unto the glory of God by us. 2 Cor. i. 20.

[Unto him that] is able to do exceeding abundantly above all that we can ask or think, &c. Eph. iii. 20.

While you repeat this prayer, endeavour to have your hearts as well as your lips engaged. Do not imagine that you honour Christ by a mere repetition of the words used by his disciples, while you lead the life of rebels and enemies. The most excellent form of prayer will avail you nothing, unless your heart be affected by it.

CHAPTER X.

ON THE SACRAMENTS.

How many Sacraments hath Christ ordained in his Church?

“Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.”

What meanest thou by this word Sacrament?

“I mean an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.”

The word was originally used to express the oath by which the Roman soldiers bound themselves to be faithful to their general. It is, therefore, very appropriately used to show the fidelity and zeal which the followers of Jesus

profess and promise to him as the captain of their salvation. They engage to fight manfully under his banner against the world, the flesh, and the devil.

Is the receiving of these Sacraments absolutely necessary to salvation?

No: they are only generally necessary to salvation; because when there is not a wilful neglect of them, God may, in particular cases, convey the benefit without the ordinance; but as they are ordained by Christ himself, they ought not to be neglected, because we thereby disobey his commands, and because they are a means whereby we receive his grace, and a pledge to assure us thereof.

How many parts are there in a Sacrament?

“Two: the outward visible sign, and the inward spiritual grace.”

By the former of these we are to understand “the solemn application of some bodily thing or action to a meaning and purpose which in its own nature it has not.” Thus, for instance, the blood of the Paschal Lamb upon the door-posts of the Israelites was an outward sign of the blessings promised to them on the appointment of the passover. “The inward spiritual grace,” which the outward signs of the sacraments represent, and of which they are pledges, is “some favour freely bestowed” upon us, by which the soul receives spiritual benefit.

ON BAPTISM.

What is the outward visible sign or form in baptism?

“Water: wherein the person is baptized, *in the name of the Father, and of the Son, and of the Holy Ghost.*”

Water is spoken of in Scripture as an emblem of that purity which is produced in the heart by the Holy Spirit. As water puts away from us “the filth of the flesh,” so does the Spirit cleanse us within by giving “the answer of a good conscience towards God.”

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes. Ezek. xxxvi. 25—27.

Do the Scriptures prescribe any particular mode in which water must be used in this Sacrament?

No: the words *baptize* and *baptism*, in their original signification, although necessarily implying *the use of water* in some way, do not limit us to any one mode in which it is to be applied. They are sometimes used where water could be used only by pouring, which instances of course prove that this mode is in accordance with the commandment. "These words," says a learned writer who had paid much attention to their use in the original Scriptures, "although often capable of denoting any mode of washing, whether by affusion, sprinkling, or immersion, (since cleansing was familiarly accomplished by the *Jews* in all these ways,) yet in many instances cannot without obvious impropriety be made to signify immersion; and in others cannot signify it at all."

The Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, [*baptize*, in the Greek,] they eat not. And many other things there be, which they have received to hold, as the washing [*baptisms*, in the Greek] of cups, and pots, and brazen vessels, and of tables. Mark vii. 3, 4.

Here the application of a small quantity of water to a part of the body, is called *baptizing*, and the washing of tables, (or perhaps couches,) is called *baptism*, which of course could only be by pouring water upon them. And if these words have in a single, undoubted instance this signification, it is a proof that such was the meaning commonly attached to them. The sacred writers used language as it was used and understood by those for whom they wrote.

Our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea. 1 Cor. x. 1, 2.

If any explanation be needed of the manner in which they were baptized "in the cloud," it may be found in the 77th Psalm, which describes the passage of the Israelites through the Red sea.

The waters saw thee, O God; the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water. Ps. lxxvii. 16, 17.

This is a figurative representation, it is true, but the apostle would not depart from the proper use of words

when speaking figuratively, any more than when speaking literally.

In the account given of baptisms in the New Testament, there do not appear to be any instances in which it can be positively affirmed that immersion was practised, while there are some in which we may with much reason believe that it was not.

They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts ii. 41.

These three thousand were added to the Church by baptism in one day, after the exercises of the morning were over. Supposing that there was a sufficiency of deep water in Jerusalem for their immersion, (which is altogether improbable,) would it have been possible during the remaining hours of the day to *immerse* so many?

Again we have the instance of the jailer at Philippi, who, with his family, was baptized after midnight, and within the precincts of a jail; circumstances in which baptism could only be supposed to have been by affusion.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. Acts xvi. 33.

There is no account of Paul and Silas going away from the prison until after "it was day."

What is the inward spiritual grace of baptism?

"A death unto sin and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace."

What is required of persons to be baptized?

"Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God, made to them in that 'Sacrament.'"

Why then are infants baptized, when by reason of their tender age they cannot perform them?

"Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."*

* The questions on Baptism having been considered in the *verona chapter*, the author refers to it instead of introducing any thing upon the subject *here*. The American editor has added what is said of it in *ch. 5* section, and refers for further instruction to the preceding part of *the book*.

ON THE LORD'S SUPPER.

WHY was the Sacrament of the Lord's Supper ordained?

“For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.”

‘To the end that we should always remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.’

This do in remembrance of me. Luke xxii. 19.

Many things are represented to us in this sacrifice, and which we are called upon at the same time to remember, such as,

1. The exceeding great love of our Master and only Saviour thus dying for us.

Greater love hath no man than this, that a man lay down his life for his friends. John xv. 13.

Christ hath loved us, and given himself for us. Eph. v. 2.

What views have we of this great love wherewith he loved us?

If we regard Christ as we ought, we shall both trust in, and love above all things, him who does “assure us hereby of his favour and goodness towards us.”

2. We are reminded of the great evil of sin; since nothing but the blood of Christ could obtain the pardon of it.

Behold the Lamb of God, which taketh away the sin of the world. John i. 29.

God sending his own Son in the likeness of sinful flesh and for sin, condemned sin. Rom. viii. 3.

He hath made him to be sin for us, who knew no sin. 2 Cor. v. 21.

Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb. ix. 26.

It is not possible that the blood of bulls and of goats should take away sin. Heb. x. 4—10.

3. This ordinance is to show the Lord's death till he come.

As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. iii. 4.

What are the benefits which Christ, by his precious blood-shedding, hath obtained for us?

1. We have hereby the pardon of sin.

This is my blood of the New Testament, which is shed for many, for the remission of sins. Matt. xxvi. 28.

2. Adoption into his family.

In Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ. Eph. ii. 13.

3. Spiritual peace and consolation.

He is our peace, having slain the enmity [by the cross.] Eph. ii. 14. 16.

Having made peace through the blood of his cross. Col. i. 20.

4. Strength from him, whereby we may deny self and follow Christ, and do all other things whereunto we are called.

The preaching of the cross, unto us which are saved, it is the power of God. 1 Cor. i. 18.

The cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. vi. 14.

By this standing ordinance, Jesus Christ has provided that the doctrines of the atonement, and salvation by grace, through faith, shall be made known to the world, whoever neglects or opposes them.

Why is this ordinance called the Lord's Supper?

Because it was instituted by our Lord at supper-time, during the feast of the passover, the same night on which he was betrayed. The Paschal Lamb that was slain was a type of the death of Christ, and the Lord's Supper seems intended to occupy the same place under the Christian dispensation, that the passover did under the Jewish. When even was come, he sat down with the twelve. Matt. xxvi. 20.

Likewise also [he took] the cup, after supper. Luke xxii. 20.

After the same manner also, he took the cup, when he had supped. 1 Cor. xi. 25.

Christ our passover is sacrificed for us. 1 Cor. v. 7.

What is the outward part, or sign, of the Lord's Supper?

"Bread and wine, which the Lord hath commanded to be received."

Jesus took bread, and blessed it, and brake it. Matt. xxvi. 26.

1 Cor. xi. 23.

And he took the cup, and gave it to them. Matt. xxvi. 27.

1 Cor. xi. 25.

[By these things] Jesus Christ hath been evidently set forth, crucified among you. Gal. iii. 1.

The bread broken is an emblem of Christ's body

broken on the cross ; and the wine poured out represents his blood shed by the soldier's spear.

What is the inward part, or thing signified ?

“The body and blood of Christ, which are spiritually taken, and received by the faithful in the Lord's Supper.”

Are the bread and wine changed after consecration ?

No : after consecration, they are still bread and wine.

The cup of blessing which we bless, is it not the communion of the blood of Christ?—the bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. 1 Cor. xi. 26.

What do you mean by their being spiritually taken ?

The believer is really a partaker of Christ, and of the benefits of his death ; and his interest herein is sealed in this ordinance. He has spiritually, as real an intercourse of friendship with his Saviour in heaven, as a man has, temporally, with a friend on earth, and the endearing pledges of mutual love are greatly cherished by this ordinance.

Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. John vi. 53.

For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. John vi. 55, 56.

What are the benefits whereof we are partakers thereby ?

“The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.”

Eating the bread and drinking the wine represent the manner in which we are to feed upon Christ in our hearts by faith with thanksgiving. As bread and wine refresh the body, so does the Lord's Supper refresh the soul of those who are true believers. “For then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us.” It supplies the believer with strength to hold on his pilgrimage, and gives him courage to encounter the enemies that beset his way : and it furnishes him with some of the strongest motives against sin.

By eating this bread and drinking this cup, we declare our conviction that our souls are as dependent on the atonement of Christ for salvation, as our bodies are on our

proper food for support; and as our bodies would not be supported unless food were eaten, so our souls will receive no benefit from the atonement of Christ, unless by faith we receive and enjoy it.

Wine that maketh glad the heart of man, and bread which strengtheneth man's heart. Ps. civ. 15.

I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John vi. 35.

I am the living bread which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give is my flesh. John vi. 51.

Among the purposes for which we are to attend the sacrament, may be mentioned those of obtaining nearer communion with God,—keeping alive our gratitude,—and dedicating ourselves anew to him.

How does this ordinance contribute to strengthen and refresh our souls?

By the divine blessing on the faithful receiver, his faith is strengthened, and he is assured that Christ is the propitiation for his sins and is willing to be the food of his soul. They who receive this ordinance aright, are so influenced by the mercies of God, as to present themselves, soul and body, to be a living sacrifice, holy and acceptable to God.

Do all who come to the Lord's table receive this refreshment to their souls?

Many do not; none but those who feel and lament their manifold sins, and flee to Christ for refuge, are partakers of these benefits. All others can only be partakers of the outward sign.

He that eateth and drinketh unworthily, eateth and drinketh damnation [or condemnation] to himself, not discerning the Lord's body. 1 Cor. xi. 29.

Who may be said to eat and drink the Lord's supper unworthily?

Those who come to it irreverently, or with self-righteous views; who do not feel the burden of sin, and the plague of their own hearts; and who therefore are destitute of true repentance, faith and charity. They that allow themselves in any sinful practices, cannot be worthy communicants: for this is so inconsistent with their profession, as to make all their prayers and praises mere hypocrisy.

Your new moons and your appointed feasts my soul hateth; it is iniquity, even the solemn meeting. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. Isa. i. 13—16.

What is the danger of such a conduct?

They who act thus “provoke God to plague them with divers diseases and sundry kinds of death.”

For this cause many are weak and sickly among you, and many sleep.—When we are judged, we are chastened of the Lord, that we should not be condemned with the world. 1 Cor. xi. 30, 32.

The chastening with the Corinthians received was sent, that, by repenting and seeking mercy, they might avoid eternal damnation.

What is required of them who come to the Lord's supper?

“To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and they be in charity with all men.”

Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. xi. 28.

Examine yourselves, whether ye be in the faith. 2 Cor. xiii. 5.

Repentance is absolutely necessary. We must call to mind our past ways, and compare them with God's commandments. If any sin be yet indulged, unrepented of, and not forsaken, we are not meet to be partakers of this holy sacrament. (See chapter 3d.)

How may you know whether you truly repent of your former sins?

By observing whether you loathe them, with such a dislike as to cause you to lead a new life.

Godly sorrow worketh repentance to salvation not to be repented of. 2 Cor. vii. 10, 11.

If you have not been brought to this godly sorrow, beg of God to give you his Spirit, for

He will reprove (convince) the world of sin. John xvi. 8.

Think of your guilt, in any way which may most affect you. Charge your memory with those views of your own iniquity, which may most impress you with a sense of the need you have of Christ's blood. Look on him whom you have pierced, and you shall mourn. Pray like David, Examine me, O Lord, and prove me. Ps. xxvi. 2.

A lively faith is also necessary in those who approach

the Lord's table; because it is only by faith that we receive Christ, eat his body and drink his blood. The life of a Christian is a continual growth in grace by feeding upon Christ.

(See chapter 4th.)

Let us draw near in full assurance of faith. Heb. x. 22.

How shall a person know whether he has this faith?

It is attended by a lively sense of God's mercy through Christ, and is always evidenced by bringing forth the fruits of righteousness.

Faith which worketh by love. Gal. v. 6.

Faith, if it hath not works, is dead, being alone. James. ii. 17.

A thankful remembrance of the death of Christ is also required, and to this end we are reminded, that we ourselves are "miserable sinners, who lay in darkness and the shadow of death." It is an easy thing, in repeating a general confession, to own this, but unless we feel it, we shall never heartily prize Christ as our Saviour: but the language of praise will be as unmeaning as the language of humiliation.

Why is charity with all men necessary?

Because this is a feast of love. Any unkindness of heart must therefore be quite unsuitable, and make us unacceptable to God. It can never be a feast of love to a revengeful spirit. By this ordinance we declare that we are fellow-members of one body, of which Christ is the Head: that we are all One Body, and can no more be severed from each other in heart and affection, without all the members suffering, than the members of the animal body can; that love and kindness should mark the spirit and temper of every individual; that we are one in the sight of God, in privilege, in the love of Christ, and in the glory provided for us. Christians thus declare themselves obliged to walk in love, as Christ hath loved them.

If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Matt. v. 23, 24.

By this shall all men know that ye are my disciples, if ye have love one to another. John xiii. 35.

Let us keep the feast, not with the leaven of malice. 1 Cor. v. 8. We are all partakers of that one bread. 1 Cor. x. 17.

Ye come together not for the better, but for the worse. (Because there were divisions among them.) 1 Cor. xi. 17.

Without charity I am nothing. 1 Cor. xiii. 2.

Keep the unity of the Spirit in the bond of peace. Eph. iv. 3.
Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. iv. 31, 32.

Let us consider one another, to provoke unto love and to good works. Heb. x. 24.

If God so loved us, we ought also to love one another. 1 John iv. 11.

With what disposition of mind should we come to the Lord's Supper?

With deep contrition and sorrow for our sins, which occasioned the death of our Saviour; with holy joy and thankfulness for the benefits to be derived therefrom; with a determination, by the grace of God, to offer and present to him ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; and with perfect charity to all men, and especially with sincere love to God's people. Alas! how many who frequent this ordinance are dead to any spiritual sensations, go through the whole as a formality, and depart as cold and worldly as ever.

All are invited to this heavenly feast, who are *religiously and devoutly disposed*; but unless we have *this* wedding garment, (Matt. xxii. 12,) we are not meet partakers of this holy mystery; and although we may plead, like those in Luke xiii. 26, that we have eaten and drunk in the presence of the Lord, we shall be ordered to depart as workers of iniquity.

If we have not these dispositions of mind, we should pray for them. But we should not make our sins an excuse for neglecting this duty. This sacrament was appointed for our growth in these graces. We should remember that Christ is known to his disciples in breaking of bread. Luke xxiv. 35. He is the author of faith, and is appointed to give repentance; let us therefore come unto him in this his ordinance, and claim the benefits he offers in it.

Though we should feel ourselves defective in these graces, if we be really humble and contrite, and come heartily seeking Christ, God will not cast us out, nor turn his mercy from us. And we offend God, and deceive ourselves, if we show a constant slight of Christ's ordinance.

under a vain excuse, complaining of an obstacle which we take no pains to remove. If we are unfit for the Lord's supper here, we are not less unfit for the supper of the Lamb in glory.

Consider, those of you who have been brought to love Christ, how very wrong it is to neglect the last command he gave to his disciples,—“Do this in remembrance of me.” And if that soul was to be cut off from the people of God who neglected to celebrate the passover (which was a type of the Lord's supper,) Exod. xii. 19; of how much sorer punishment, suppose ye, shall we be thought worthy, if we trample under foot the Son of God, and count the blood of the covenant wherewith we are sanctified, an unholy thing? Heb. x. 29. Slight the condescending grace of your Redeemer no longer—accept the invitation to his table which has so often been held out to you. Ask him to prepare you to draw nigh, for the preparation of the heart is of God: and though you may be now weak in faith, yet by waiting upon him in this ordinance, your strength shall be renewed as the eagle's: you shall run and not be weary; you shall walk and not faint.

NOW THE GOD OF PEACE, THAT BROUGHT AGAIN FROM THE DEAD OUR LORD JESUS, THAT GREAT SHEPHERD OF THE SHEEP, THROUGH THE BLOOD OF THE EVER-LASTING COVENANT, MAKE YOU PERFECT IN EVERY GOOD WORK TO DO HIS WILL, WORKING IN YOU THAT WHICH IS WELL PLEASING IN HIS SIGHT, THROUGH JESUS CHRIST; TO WHOM BE GLORY FOR EVER AND EVER. AMEN.



APPENDIX.

CATECHETICAL NOTICES.

ELEMENTARY instruction is of course of primary and essential importance to the acquisition of all knowledge. "With religion," Hooker remarks, "it fareth as with other sciences, the first delivery of the elements thereof must for like consideration be framed according to the weak and slender capacity of young beginners; unto which manner of teaching principles in Christianity, the apostle in the sixth to the *Hebrews* is himself understood to allude."

This allusion occurs in the second verse of this chapter, where the apostle enumerates among "the principles of the doctrine of Christ," or the elementary principles of the gospel, "*the doctrine of baptisms.*" By this we are probably to understand, as Hooker seems to have done, the doctrine or system of instruction which is connected with baptisms, of which the principles enumerated formed a part. Thus the "baptism of John" (Acts xix. 3) was his doctrine, or the principles of religion which he taught. Thus the Israelites are said to have been "baptized unto Moses," that is into "the doctrine taught by Moses."* Dr. Owen represents the most general interpretation of this passage, (to which he himself adheres,) "as if the apostle had said, these principles of the doctrine of Christ, namely, repentance, faith, the resurrection and judgment, are those doctrines wherein they are to be instructed, who are to be baptized, and to have hands laid on them These, being the *catechetical rudiments* of Christian religion, are called here *δίδαχη βαπτισμων κ. τ. λ.* or the doctrines that were to be taught in order to the administration of those rites. . . . All persons, who began to attend to the gospel,

* Whitby.

† Exposition of the Epistle to the Hebrews.

were diligently instructed in the forementioned principles with others of a like nature, (for they are mentioned only as instances,) before they were admitted to a participation of this ordinance, with imposition of hands that ensued thereon; these, therefore, are called, the ‘doctrine of baptism,’ or the *catechetical*, fundamental *truths*, wherein those to be baptized were instructed, as being the things whereof they were to make a solemn profession.”

Dr. Owen expresses the belief that, at an early period of the Church, adults on their first hearing of the gospel received such instruction as this previously to baptism, while the children of believers were admitted to baptism in infancy, and instructed as soon as they grew up to years of understanding. After expressing this view, he proceeds with the following remarks, in which, if *Bishop* be substituted for *Elder*, we shall have a just account of the practice of the primitive Church.

“Afterwards, when they were established in the knowledge of these necessary truths, and had resolved on personal obedience to the gospel, they were offered to the fellowship of the faithful; and hereon, giving the same account of their faith and repentance which others had done before they were baptized, they were admitted into the communion of the Church, the elders thereof laying their hands on them in token of their acceptance, and praying for their confirmation in the faith. Hence the same doctrines became previously necessary to *both* these rites; before *baptism* to them that were adult, and towards them who were baptized in *infancy* before the *imposition of hands*. And I acknowledge that this was the state of things in the apostolical churches, and that it ought to be so in all others. Persons baptized in their infancy ought to be instructed in the fundamental principles of religion, and make profession of their own faith and repentance, before they are admitted into the society of any particular Church.”

Dr. Owen, as has been remarked, admits this to have been the state of things at an early period of the Church, but not, as must in justice to him be remarked, so early as the time of writing the epistle to the Hebrews. *He* thinks that “the whole business of *confirmation* is of a much later date, so that it cannot be here intended.” Upon this *conjecture*, (in opposition to recorded apostolical practice,)

it is not within the scope of the present remarks to speak. Our concern is only with the representation of *facts* as existing in the "*apostolical churches*," and which, it may be observed in passing, constitute in every particular, except the grade of the administrator, precisely what is now called *confirmation*. In the opinion of Dr. Owen, the "laying on of hands" most probably has reference to the practice of the apostles, subsequent to baptism; but this, he thinks, was for the purpose of bestowing supernatural gifts.

As we proceed further on in the history of the Church, the materials for catechetical notices become very abundant. Heathen converts were invariably required to go through a course of catechetical instruction, before they were admitted to baptism. The children of believing parents, being baptized in infancy, were admitted catechumens as soon as they were capable of learning.

The former class of catechumens was generally subjected to a long probation, partly for the trial of their sincerity and stability, and partly that they might be instructed by degrees in the principles of true religion. Bingham, on whose authority these facts are stated, thus describes the usual system of catechetical instruction.*

"They usually began their discourses with the doctrine of repentance and remission of sins, and the necessity of good works, and the nature and use of baptism, by which the catechumens were taught, how they were to renounce the devil and his works, and enter into a new covenant with God. Then followed the explication of the several articles of the creed, to which some added the nature and immortality of the soul, and an account of the canonical books of Scripture, which is the substance and method of St. Cyril's eighteen famous discourses to the catechumens."

A part of the instruction of catechumens in the primitive Church consisted in the reading of the Scriptures, a fact which presents a striking contrast to the more modern system of a Church calling itself catholic, but catholic only in name. Bingham says,—

"It is observable that no Church anciently denied any

* Antiquities of the Christian Church, Book x.

order of Christians the use of the holy Scriptures in the vulgar tongue, since even the catechumens themselves, who were but an imperfect sort of Christians, were exhorted and commanded to read the canonical books in all churches, and the apocryphal books in some churches, for moral instruction. Nay, if we may believe *Bede*, they were obliged to get some of the holy Scriptures by heart, as a part of their exercise and discipline, before they were baptized. . . . Among [them,] as St. Austin and others have observed, those were commonly the most tractable and the best proficient, who were the most conversant in the holy Scriptures."

As we descend into the dark ages of the Church, catechetical instruction, with all other instruction, appears to have been grossly neglected. At a synod held in England in the year 735, it was enjoined, "that the priests learn and teach to know the Creed, Lord's Prayer and words of consecration in the Masse (or eucharist)" in the English tongue. This seems to indicate, as Fuller (from whom the canon on these instructions is quoted) remarks, that "learning then ran low, [since] the priests themselves had need to learn them; yet ignorance was not then so high, but that the people were permitted to be taught them."

On the first dawn of the reformation in England it was found necessary to recommend catechetical instruction as a means of dispelling the gross ignorance in which the people were involved. This work was commenced by Cromwell in the reign of Henry VIII., "and though what he required," Archbishop Wake remarks, "went no further than to teach first the parents and masters themselves, and by them their children and servants, the Creed, the Lord's Prayer, and the ten Commandments; yet this was a good beginning, and even more than many of the *clergy* themselves in those days were very well able to expound to them."

It may teach us gratitude for our privileges in the present day to learn, from an old and faithful historian, the state of the people and the means adopted for their instruction, in the early part of king Edward the Sixth's reign. "There was now great care taken that the vulgar sort might arrive at some knowledge of religion, which they were for the most part barbarously ignorant of before.

And for this purpose provision was made that the people might learn in English the Lord's Prayer, the Creed, and the Ave, that always were to be said before in Latin, but especially the Lord's Prayer, commonly called the Pater Noster. And therefore, the better to inculcate it in the minds of the people, Latimer used to say this prayer constantly, both before and after sermon, in the country where he was. And when any poor people came to him to ask an alms, he would oppose them with the Lord's Prayer and bid them say it, and cause his servants sometimes to require them to say it. Many would tell him they could say the Latin Pater Noster, and others that they could say the old Pater Noster, (as they termed the Lord's Prayer in Latin,) but not the new, meaning the English."*

In the year 1548, a Catechism, translated from the German of Justus Jonas, under the supervision of Archbishop Cranmer, was published in England. This was subsequently known under the title *Cranmer's Catechism*. "It consists," says Le Bas, "of elementary expositions of the Commandments, the Creed, the Lord's Prayer, the Sacrament of Baptism, the authority of the Keys, and the Lord's Supper. In this book the Commandments are arranged conformably to the Romish practice. The first two coalesce into one, and the tenth is divided into two. But then in the discourse on idolatry, introduced by Cranmer into the exposition, he remarks, that this arrangement is the work of later interpreters; and that, according to the most ancient interpretation, the words relating to images form the second commandment." If this be *always* fully given, the arrangement is a matter of less importance, although there seems to be no room for doubt as to that intended by Scripture. The Church of Rome is compelled to *transpose* a clause in the tenth commandment in order to make it appear as a distinct injunction.

Cranmer's Catechism was erroneous with respect to the number of the sacraments, (of which it makes three, Penance being one,) and does not appear to have gone into general use. In the year 1553, another Catechism, which had been composed in Latin, was set forth, and its use enjoined upon all schoolmasters, &c. by the authority of

* Strype's Memorials of Edward VI.'s Reign. B. i. ch. 9.

the king. It is in consequence called *King Edward's Catechism*. It is said in the king's injunction to have been written "by a certain godly and learned man," but who was the author was not made known, and seems to be generally considered uncertain. Some thought that it was written by Poinet, bishop of Winchester. Strype, however, than whom there is probably no better authority in such matters, says,—“It was certainly writ by Alexander Noel [or Nowell,] as I find by comparing Noel's Catechism and this together. The collocutores [speakers] are in both Catechisms the same, viz. magister and auditor. And in many places the very same questions and answers are given verbatim. Only Noel's Catechism, published under queen Elizabeth, is larger much.”* He quotes also in his memorials of Cranmer the testimony of a learned contemporary of Noel, to the same effect.

Strype also says of this Catechism, “that it seems to have been published in English as well as in Latin, that John Day printed it, and [it was] licensed to come abroad in 1552. For according to the warrant book, ‘in September, 1552, a license was granted to the same person to print it both in *Latin* and *English*, the king having caused it to be set forth.’ But it was not printed before 1553, and the reason it was so long between the license and the publication (half a year and more) I conjecture was, because it was thought fit to have the allowance first of the convocation for the giving it greater countenance and authority.”†

This Catechism has been republished in the first volume of the *Christian Observer*, of which it occupies about 16 pages. There is quoted in connexion with it the remark of Dr. Randolph, bishop of Oxford, that the “Catechism published in the reign of Edward VI. was the last work of the reformers of that reign; whence it may fairly be understood to contain, as far as it goes, their ultimate decision, and to represent the sense of the Church of England as then established.” Archbishop Wake says of it: “And here I take the complete model of our *Church Catechism* to have been first laid.” It is a sound and excellent production, expressing the same sentiments with respect to the depravity of man, the need of the Holy Spirit

* Memorials of the Reign of Edward VI. B. ii. ch. 15. † Ibid.

to create a new heart in him, and the impossibility of justification except by faith alone, which are to be found in the present Articles and Liturgy of the Church of England.

The injunction for the use of this Catechism by king Edward is dated on the 20th of May, 1553. He requires that it shall be taught, "*immediately after the other brief Catechism which we have set forth.*"

This "other brief Catechism" appears to have been one which John Day was licensed to print in March of that year. Strype gives in his collection of records two warrants to this printer, one for printing the larger Catechism, both in Latin and English, dated in *September*, 1552, as we have seen; the other was given in *March*, 1553, "for printing a Catechism in English, with the brief of an A B C thereunto annexed," &c.*

Strype supposes this brief Catechism to be referred to in certain letters to the bishops, written by the king in a subsequent part of 1553. "This," he says, "I conclude to be the CHURCH CATECHISM, joined now† ordinarily with our Common Prayer, for the printing of which John Day had the king's license in the month of March before, as likewise he had from Elizabeth afterwards."

That this conclusion is correct is moreover proved by the fact, that Elizabeth in the second year of her reign issued a proclamation, in which she enjoined it upon the clergy to examine their flocks, and teach them "the Catechism set forth in the book of Public Prayer."‡ This could not have been inserted in the prayer book during the reign of Mary, which extended back to the year in which Edward the Sixth's two Catechisms were published, (being the last of his reign,) while all that is said by historians seems to prove that there was no publicly authorized Catechism *before* that period.

* The dates and details of these warrants are here noticed, in order to distinguish carefully between the larger Catechism of king Edward and the brief one which Strype states to be the Church Catechism. The former was printed in 12mo, and bound (as Fuller states) with the articles of religion, adopted at the same time. The latter seems to have been combined with a primer for children. Blunt, in his History of the Reformation, confounds these, stating that Strype attributes the authorship of the *Church Catechism* to Nowell, whereas it will be seen from our extracts, that it is the *larger Catechism*, licensed in *September* 1552, of which he speaks in that connexion.

† About the year 1720.

‡ Archbishop Wake.

The Church Catechism then appears to have been set forth under the auspices of the early reformers of the Church of England, and was prepared by some of them, perhaps Cranmer himself, (who took a deep interest in catechetical instruction,) upon the model of Edward the Sixth's Catechism. It contained at this time no account of the sacraments, as will be seen when the additions on that subject are noticed. For the present we proceed in the order of time to notice Dean Nowell's Catechism in Latin, which, it has been seen, Strype represents as an extension of king Edward's, and both as proceeding from the same author. This was prepared by direction of the convocation of 1562, of which Nowell was prolocutor, but not printed until 1570. It was reprinted in 1572 and 1578, and translated into English and Greek.*

Nowell's Catechism was held in high estimation. As a proof of it Strype says, "It was thought fit that ministers should converse in this Catechism, and learn true Divinity from it. But this, some, conceited of their own learning, thought much of. Thus Thomas Cartwright, in his Admonition, complained that now ministers, like young children, must be instructed and learn the Catechism. Where in the margin he placed these words 'ministers of London enjoined to learn Mr. Nowell's Catechism.' To which thus Dr. Whitgift, 'That, Cartwright, which you in derision quote in the margin, is a book fit for you to learn also. And I know no man so well learned, but it may become him to read and learn that learned and necessary book.'† Bishop Randolph, as quoted by the Christian Observer, says of this work and Jewel's Apology for the Church of England, written about the same time, "Both these works were publicly received and allowed. They have also a claim to the attention of the reader, both for clearness of argument, and for eloquence of language."

A brief notice of one whose name so often occurs, and who was so distinguished among the great men of the Church of England as Dean Nowell, will not be unacceptable to the reader. Fuller says of him, "*Alexander Nowell, Doctor of Divinity, and Deane of St. Paul's in London, born in Lancashire, bred in Oxford, afterwards fled into Ger-*

* Strype's Annals. Anno 1562.

† Ibid.

manie in the reign of *Queen Mary*. He was the first of English Exiles, that returned in the dayes of *Q. Elizabeth*. And I have read how in a Parliament he was chosen Burgess of a town in *Cornwall*: But his election pronounced void, because he was a Deacon. A man of a most Angelicall Life, and Deep Learning. A great Defender of Justification by Faith alone, and yet a great Practiser of Good Works; witsesse two hundred pounds a year rent, for the maintenance of thirteen students bestowed on Brazen Nose College wherein he had his education. A great honourer of the marriage of the Clergie, and yet who lived and died single himselfe. An aged man of 90 years of age, yet fresh in his youthful learning; yea like another *Moses*, his eyes were not dimme, nor did he ever make use of Spectacles to read the smallest print." B. x. 10. Strype states some of these particulars, and also that he was of the ancient family of the Nowells of Lancashire, that he preached the first and last Lent sermons before *Queen Elizabeth* for thirty years, "and that with a great freedom becoming one that was delivering God's message." He made provision for the support of thirteen students at Oxford, where he was himself admitted at thirteen years old, and studied thirteen years. "He was," says Strype, "an Exciter to Piety by his Sermons and his threefold Catechism.† He was Forty-two years Dean, and died at Ninety, when neither the Eyes of his Mind nor of his Body were yet grown dim: Dying Anno 1601, *February 13.*" An. Ref. xxi.

In the reign of *James I.* an important and valuable addition was made to the Church Catechism. At the Hampton Court conferences, in the year 1603, it was noticed by *Dr. Reynolds* among the subjects which required attention. "That," he said, "in the Common Prayer Book is too brief, and that by *Mr. Nowell*, (late Dean of *St. Paul's*,) too long for novices to learn by heart. I request, therefore, that one *uniform Catechism* may be made, and none other generally received."* The Catechism was accordingly enlarged by the addition of the part *on the Sacraments*, which was written by *Bishop*

* By which seems to be meant the versions in Latin, Greek and English.

† Fuller.

Overall.* Of this writer, who is entitled to the most respectful and grateful remembrance for his admirable performance of this duty, Fuller says, "I cannot attain the exact date of the death of *John Overall*, carrying superintendency in his surname, the Bishop of Norwich; first Fellow of *Trinity Coll.*, then Master of Katherine Hall, and King's Professor of Divinity in Cambridge. One of a strong brain to improve his great reading, and accounted one of the most learned controversial Divines of those daies." Bishop Overall was one of the translators of the English version of the Bible now in use. The books assigned to him and nine others were the Pentateuch and the historical books to 1st Chronicles. His associates were Dr. Andrews, afterwards Bishop of Winchester, Dr. Saravia, Hooker's most intimate friend, and other men of like character.

The Catechism of the Church of England has undergone no change since this period. It has been adopted by the Protestant Episcopal Church in the United States, with some few alterations, the most important of which are, the change of the expression "who sanctifieth me and all the elect people of God," into "all the people of God;" and the substitution of "spiritually" for "verily and indeed" in that part of the Catechism which treats of the Lord's supper. It now stands a monument of the wisdom and piety of former ages, not less honourable to the venerated men who educed its principles from beneath the accumulated rubbish of ages, than invaluable to us, who enjoy the fruits of their toils and sufferings. May we duly appreciate the inheritance, of which this brief "form of sound words" forms a small but not unimportant part, and be enabled to transmit it unimpaired and unsullied, to our latest posterity.

* Wheatly.

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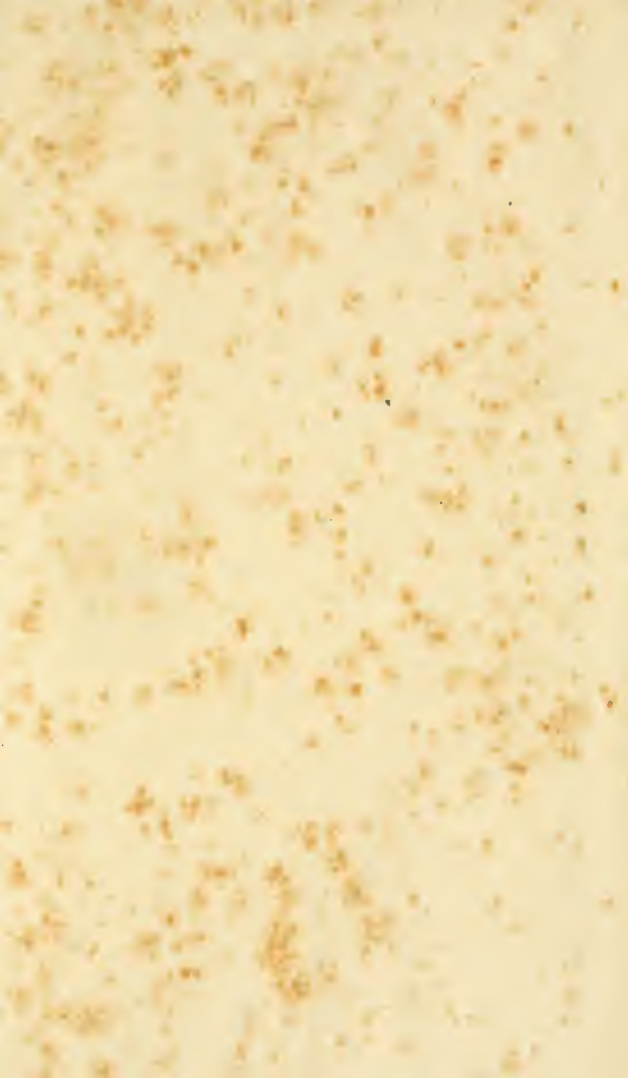
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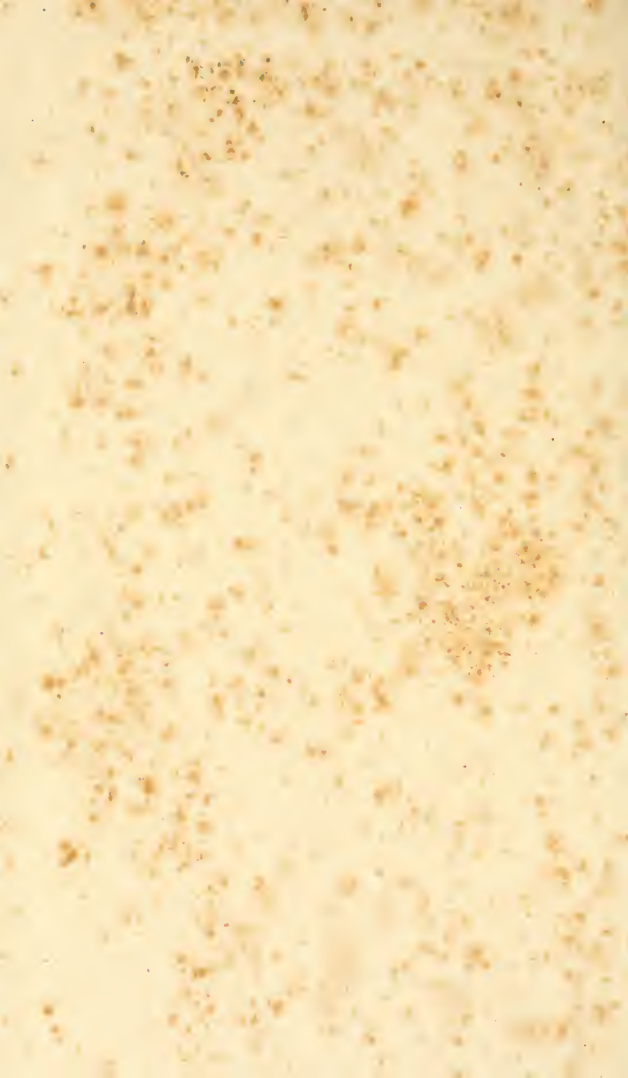
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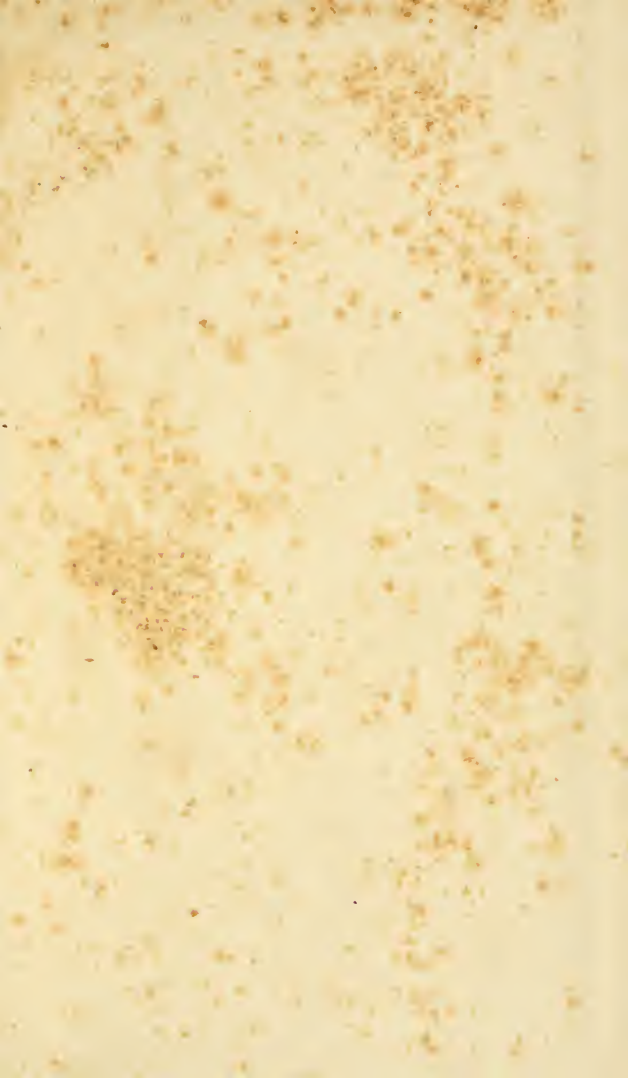
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